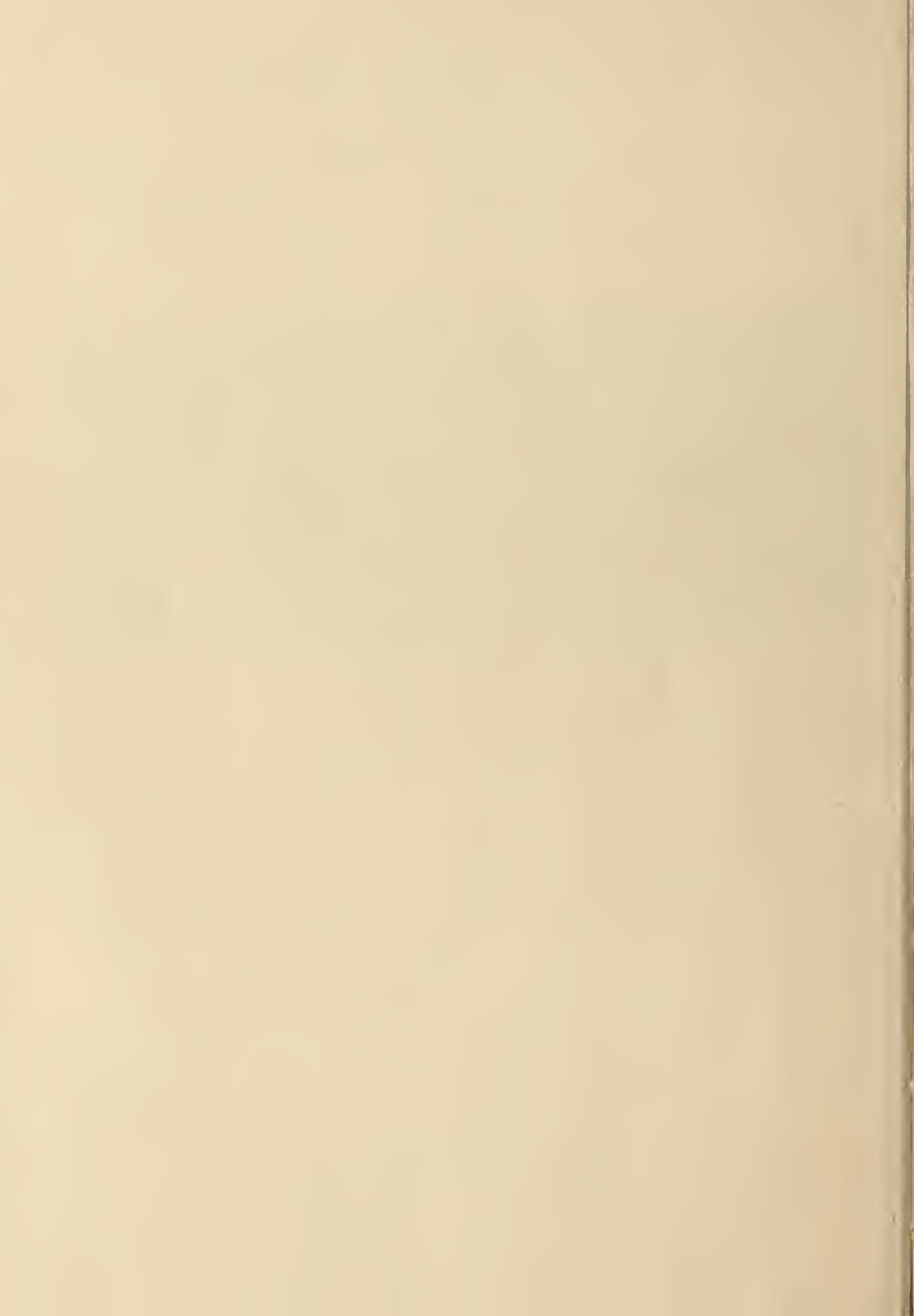


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The Outlook of Missions

VOLUME XXVIII
NUMBER 7
JULY-AUGUST, 1936

“Fiftieth Anniversary Class”

Theological Seminary,
North Japan College,
Sendai, Japan



The four Seminary graduates, reading from left to right, are Mr. D. Chiba, Mr. S. Chiba, Mr. I. Goto and Mr. S. Imaizumi. Dr. Zaugg, Dean of the Theological Seminary, who stands at the right of Dr. Schneder, the retiring President of North Japan College, writes: "Mr. D. Chiba has been appointed evangelist at Inawashiro; Mr. S. Chiba will assist Rev. Mr. Jo at Fukushima for a year; Mr. Goto is pursuing further studies at the Nihon Shingakko in Tokyo, and Mr. Imaizumi has been sent to Sambongi in Aomori Prefecture to start new work." Dr. Zaugg adds significantly: "They need the prayers of the Church in America. Their work is not easy."

The Outlook of Missions

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EVANGELICAL AND REFORMED CHURCH

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Editorial of the Month

Congratulations!

THERE is a note of real encouragement in the report of the recent meeting of the Cabinet of the Woman's Missionary Society of General Synod. The fact that there was a net gain of ten new societies and of 249 new members is another proof that the Society is a live, growing organization. This army of 20,600 women is a mighty factor in the support of the work of Home and Foreign Missions alike. Not only do the members pay their share of the regular apportionment through the treasury of the local church, but in addition they contribute liberally for the maintenance of our missionary activities, through the Society. For these purposes the Treasurer reported total contributions during the past year amounting to \$79,715.00.

Summer Spending

IT goes without saying that men usually spend more money on themselves in summer than they do in winter. Dress, athletics, sport, travel, vacations are expensive. There is nothing cheap about them.

We have no quarrel with those who can afford it and who really need a change from the grind of the office and daily toil. Sometimes, health demands this change. A summer season, properly spent, can "tone a man up" and fit him for greater service, when he returns bronzed and invigorated.

But over against this, this fact must be recorded, that *less money is given for churches and spiritual enterprises*, outside of occasional conventions and important gatherings, during the summer months. It's low tide in all church treasuries during July and August, when nature is so prolific and men are so

liberal. Why can our Churchmen not correct this? It is easily done if we act on this principle: "Share and share alike." First, let us pay our pledged obligations to the Church and her benevolences and then let us budget and enjoy our summer spending with a good conscience.

Surely, the Church must carry on with her important work in summer as well as in winter. Here, too, we might do well to act on the principle of Christ: Give to God what belongs to Him and then use for ourselves, what we really need to tone us up for aggressive work.

JOHN M. G. DARMS.

Lifting Sanctions

One's heart sometimes sickens at the weakness of nations, as well as of individuals. We are just witnessing a sad spectacle. One after another the great nations of the world, which had fixed economic and financial sanctions against Italy, in its recent invasion and subjugation of Ethiopia, are lifting the sanctions, and in so doing are practically endorsing this newest act of national aggression. And all the while, only a half-hearted attempt was being made to enforce the sanctions.

Does the world today really need anything more than a sense of justice and right? Is anything more necessary than the enforcement of sanctions against evil and wrong in our individual and communal life?

God give us men and nations filled with the SPIRIT OF CHRIST who uphold the right and fight to a finish any attempt to invade the sanctuary of righteousness and justice and to repudiate and vitiate its high principles and holy, human purposes.

D.

The Safest Way

When sending money for new or renewal subscriptions, the safest way is to send a check or money order for the amount. In a number of instances during the past few years, letters enclosing cash have not reached our office. Checks and money orders can be traced, but cash cannot. You will do yourself a favor, as well as us, by using the safest way.

THE OUTLOOK OF MISSIONS.

The Quiet Hour

JULIA HALL BARTHOLOMEW

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. —GALATIANS 5: 22, 23.

There are briars besetting every path
That call for patient care,
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee
Is happy anywhere!

—ANNA L. WARING.

So thick do heaven's mercies fly that the arrow
of prayer can never be shot aright without bringing
down some blessing. If it bring not what we seek,
it shall bring us that which we need.

—MARK GUY PEARSE.

Oh, when shall we learn the sweet trust in God
that our little children teach us every day by their
confiding faith in us? We who are so mutable, so
faulty, so irritable, so unjust, and He who is so
watchful, so pitiful, so loving, so forgiving! Why
cannot we, slipping our hand in His each day, walk
trustingly over that day's appointed path, thorny or
flowery, crooked or straight, knowing that evening
will bring us sleep, peace and home?

—PHILLIPS BROOKS.

I therefore go and join head, heart and hand,
Active and firm, to fight the bloodless fight
Of science, freedom, and the truth in Christ.

—SAMUEL TAYLOR COLERIDGE.

For mankind are one in spirit, and an instinct bears
along.

Round the earth's electric circle, the swift flash of
right or wrong;

Whether conscious or unconscious, yet Humanity's
vast frame

Through its ocean-sundered fibres feels the gush of
joy or shame;—

In the gain or loss of one race all the rest have equal
claim.

—JAMES RUSSELL LOWELL.

"The dream of a world order of peace and justice
will come true only when a society of peace-loving
and just men has been created through the spiritual
forces of the gospel of grace."

"Remember that if you walk away from your body
and leave it behind,
It will have to follow you.

It will grow by following, by continually reaching
up to you.

Therefore, lightly and decisively at each turn in
your path

Leave your body a little way behind.

With its hungers and its sleeps, its funny needs and
vanities!

Pay no attention to them!"

"We honor and please God by our natural delight
and joy in the beauties and wonders of the world
which He created and furnished as our home."

"Give me a faithful heart,
Likeness to Thee.

That each departing day

Henceforth may see

Some work of love begun,

Some deed of kindness done.

Some wanderer sought and won,

Something for Thee!"

They said, "The Master is coming

To honor the town today,

And none can tell at whose house or home

The Master will choose to stay."

And I thought, while my heart beat wildly,

What if He should come to mine?

How would I strive to entertain

And honor the Guest divine?

—EMMA A. LENT.

"If you want God's help, all you have to do is
start living at your best, and ask for it! Instantly
God responds—no matter who you are, where you
are, what you have been in the past, or what you
need for the future."

Not that I love the country less, but Humanity
more, do I plead the cause of a higher and truer
patriotism. We are men by a more sacred bond
than we are citizens; we are children of a common
Father more than we are Americans.

—CHARLES SUMNER.

The Prayer

O God we would build ourselves on Thy faithfulness! Thou wilt not leave us, nor forsake us. Thou wilt be a present help in trouble. When the journey ends it will be at the door of Thy abode. Keep us faithful until the goal is reached! In Christ's name. Amen.

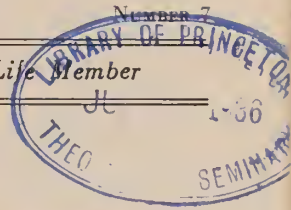
—JOHN GARDNER.

The Outlook of Missions

VOLUME XXVIII

JULY-AUGUST, 1936

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*



"One Day, in Yochow, China, . . ."

GRACE S. YAUKEY

VERY often in the evening when the night was already well on toward the small hours, my husband and I were in the habit of pausing a little before we went up to bed. At such times he would often say, "Well, anything can happen in a day here," while I added, "Yes, at least things never grow dull. I almost wish sometimes that they would grow dull for a little."

We seemed to live in such a small, quiet spot—such an out-of-the-way part of the world—a little town stretched along the shore of the great old Tung T'ing Lake, in Hunan. Behind the town stood beautiful mountains—before it the lake open to varied traffic—old-fashioned houseboats, rafts from the west of the province, fishing craft, modern steam launches, passenger steamers, American, British, Japanese, Chinese gunboats.

Sometimes we climbed to one of the closest of the nearby hills and pausing there to look down on our town felt a strange tugging at the heart. The town had been so torn by battles, soldier maraudings, famine, pestilence, superstition. In it were scarcely any wealthy and such wealthy as there were went about in peasant clothes fearful of appearing to have anything. Yet, while our hearts were torn, they were also stirred by the quaint beauty of the place—the tall, smooth mountains, blue in the distance—the low hills near, broken and chopped like waves in an uncertain wind—great old trees near some shrine or clan farmhouse draped in honeyed wistaria and—in the town itself the monotony of the low tile-roofed houses given accent here and there by the curved eaves of a towering guild or temple. And just above our yard there rose the delicate grace of a small pagoda, fringed with tiny trees and plants sown there by the birds who clung and rested there. On the point of each angle of the roofs had once hung a sweet-toned bell. Now some were gone, but enough remained to still make melody when the wind blew. In a niche on each of the six sides of the seven-storied tower snugly sat a small image looking placidly down on the life below. That little



MRS. GRACE S. YAUKEY

pagoda! I came to love it—for I could look up from my little garden and enter a world of fancy and beauty apart from all the weight of the reality about me.

Out beyond the town lay the lake, holding in itself a world of beauty and of lore. To but look upon it was to feel its changing mood, its calm, reassuring beauty, its reckless fury, its roaring splendor.

Such is the little town of Yochow, in the heart of China.

Soldiers Make an Early Morning Call

One day—a day of such heat and mugginess as is apt to come there early in May—I was aroused very early with the feeling that some unusual sound had awakened me from a sound sleep. At once I heard and recognized the sound—a strong pounding on the great gates of the compound. It was not the sound of the pounding of a hand but the sound of the pounding of the butt end of a rifle. I hastily awakened my husband. Before he could get fully dressed some one was at our front door sent by the gateman who could not afford to leave his post. I could hear the tremble in this man's voice as he called up: "Soldiers are trying to get in to quarter here. They insist and Old Gateman Dzao says they will break the gate down. He can do noth-

ing with them. They come from fighting the bandits back in the Western Mountains and they are tired and out of patience. They say the quattering places of the street are already full."

A sort of nausea comes over me. I know what it means. Over and over, the same thing has happened. We have a church which stands empty except for meetings a few times a week. We have a hospital with broad cool corridors which seem to be without use to these used to crowded places. We have the girls' school with library and class rooms not in use at every period of the day. We have our own homes with spare rooms and porches. To say to these men that we have no room is to them the rankest lie. The places on the streets which they have already filled are but the tiny corners of homes here and there, one great old military hall, a temple or two and shop fronts. None of them are so spacious as what our compound offers. One may tell them until he is breathless that we have no room, but the evidence is against him to their way of thinking. I have uncomfortable recollections of the 1927 affair, too, when some were shot down or struck when refusing such accommodation. I think, too, of the day when an officer struck our downstairs windows, near which I sat, resoundingly, and then went on into the study to further display his self-assurance—of how during that same period I often sat with little Raymond on my lap in the dark hallway where no eyes could peer at us for every window upstairs and down was full of bold, unpleasant eyes. This mixture of fear and disgust and repletion with it all, comes to me again as the message comes

from the gateman and my husband hurries out.

I step to a window, listen tensely while the gate is opened and the talking begins. It is loud at first and then softens as courtesy is exchanged for courtesy. Ten, twenty, thirty, forty, fifty minutes it goes on. I am dressed and downstairs. The boys, Raymond and David, now seven and nine, are down, too, waiting for breakfast. At last he comes—smiling a little and I know he has won out—by what I do not know.

"You talked them out of it?"

"Yes, for a while at least. I had the stamped and sealed paper of General Ho saying no men should be quartered here—picked it up in the study as I went out. It seemed to have a little weight to my surprise. But it all depends upon how long they stay. Of course they said they wanted only a few hours rest, would molest nothing, would not pollute the well—and all the usual things. Well, at least they did not rush me and the gate is closed. Come let us eat before they find another reason to come in."

We pull up our chairs and sit down. Mine catches a little in a rough place of the floor and I am reminded. That roughness is a charred place in the floor made by red coals from the braziers of the soldiers who lived here during the troubles a few years ago. The floor is full of them. My eyes unconsciously, by habit, rise to the moldings near the ceiling where great nail holes are still plainly to be seen—the places where rifles had been



A VIEW OF YOCHOW, CHINA, FROM THE LAKE FRONT
Our Mission buildings are located near the ancient pagoda.

hung during those same months. Hastily I push from me the recollection that here in this same room horses were stabled for four months. There are still those who can list the quantities of soap and lye used in that great cleaning.

With food a little sense of peace comes to me. I calculate that I have just time to get in the housework I must do before I start the lessons of the day with the two boys. If I can get started well, I can just get done before the heat of the day comes on so that they can play quietly at something then. But—as I start toward the kitchen and think rapidly of what we can have for lunch—someone knocks. I turn and go toward the door. Perhaps it will be possible to hasten the call a little and yet be courteous. It is hard not to feel a little annoyed at these endless calls sometimes.

A Chinese Girl and Her Problem

She stands there, frail, stooped and yet beautiful—a girl with a sort of flair about her. She would be beautiful if she were happy.

We are seated and talk of the weather, mutual friends, the latest news of the communists. I wait for the real purpose of the call. She is not one who would call on me without a reason—and my heart sinks for I sense already that there is nothing I can do for her.

At last she says tensely, "You know Dr. Wu says he finds I do not have tuberculosis. He says the hemorrhages are from some other cause. I want to enter a nursing school again. Will you help me?"

"But," I say, "the Yale hospital discharged you because they said you are too ill. Our mission hospital here says the same. How can I help you? How many hemorrhages have you really had?"

She hangs her head and twists her fingers nervously.

"Only two severe ones. Often I cough up just a little, but I am sure that is from the throat. Dr. Wu insists it is not tuberculosis. He is giving me medicine and says I may go on studying."

I am at a loss. In the back of my mind I can see Dr. Wu. He is one of the students of our nursing school who was discharged after two years of work. Since that he has added a knowledge of quackery to what little he knew and is free with that remedy all people are eager to have—words of encouragement.

It seems I must say something—must decide something. If the girl goes on to school

or does not have treatment she will probably be dead within the year.

"Would you be interested," I say, "in going to the special tuberculosis hospital in Wuchang? I would like to help you get a thorough diagnosis. Then if you are all right I shall try to get you into another nursing school. If you need care then we can talk again and I will do what I can."

But her heart is set and she says vehemently, "I am well. There is nothing the matter with me. I will not go to Wuchang. Will you help me to go to school, now?"

"They will ask you where you were before and why you did not stay there. What can you answer? And what of your life? You cannot throw your life away?"—and even as I say the words there flashes through my mind the recollection that someone told me that on an evening last summer this girl tried to walk into the lake and was saved only by her small insistent sister. Throw her life away—what has she to live for? Her mother is an opium eater, her step-father, an ineffectual little man who earns but a few dollars a month. Her sister a little famine waif picked up and adopted as a slave by the family. They live in two small, dark rooms. She must not throw her life away!

Suddenly the girl is on her feet, and nodding with tense courtesy and murmuring "Thank you," is on her way.

But it is the boys' lessons that I must be about, leaving lunch until I have them started a little. It is well on toward the middle of the morning already. I can hear confusion in the little school room upstairs, and Baby Ann is crying in her crib. It is over time for her nap.

The Woman Worker's Plan

I start up the stairs, turn in the door at their head, and unconsciously draw a deep breath—but the front door opens before I am out of its sight and a voice calls.

"Mrs. Yaukey! Have you just a minute? It is something important." (Everything is important, here!)

It is our Woman Worker whom I know well, so I call down—"I'll just give the boys their work to do and then I'll be down. Go right in and sit down, please."

Downstairs we sit down with our cups of hot tea and begin to talk. The Woman Worker is always so clean, inexpensively neat, efficient. She says:

"It is about the girls—the daughters-in-law. They still plead with me to teach them. I said that I hadn't time to organize special

classes—they must join the regular Bible classes we already had. But that is not what they want and they have almost persuaded me. I know what they do at home—sew a little, gamble, gossip, quarrel. Usually there are several women in the household so that there is little real work for anyone of them to do. Their husbands are, many of them, in business or connected with the railroad—men with some education. These girls cannot read or write and know nothing of what their husbands think about. These girls want to learn so as to be more nearly their husbands' equals. They want to learn but are ashamed to enter the lower grades with children of seven and eight—even if they would be received there. I have been thinking of it all night for it is a real problem. We could borrow the large Sunday School classroom out in front near the gate. I know a Christian carpenter who would lend us desks and benches. There is a large table stored away. The girls themselves say they will furnish money for paper, pencils, notebooks, textbooks, chalk, tea, hot water, and charcoal, when they need a brazier. I know two Christians who would do volunteer work—a man to teach tailoring, and a woman to teach other handwork. I myself would give my mornings and teach arithmetic, reading, writing, history, geography and Bible. I believe at least twenty girls are ready to come. I would take none under sixteen. It is a great opportunity. Is it right for me to do it? What do you think?"

There is a question of policy involved. We talk long and carefully. What is the right thing?

At last after a very great deal of talking considering expense, time, opinion, results, we come to the conclusion to take the matter up with the proper authorities. With a kind of buoyancy the Woman Worker withdraws. It flashes through my mind that once she was a daughter-in-law—a "little" wife—a concubine. She knows what it is to live like that. No wonder there is a zeal, an eagerness about her.

Preparing for Guests

And now it is nearly noon. The boys have given me up—done what they could alone and gone out to play. Baby Ann has fallen asleep. I rush to the kitchen. Word has come in the morning mail that there will be three guests for lunch. One Westerner and two Chinese are coming to meet with our Hospital Board to discuss plans for cooperation between the Mission and the Chinese Government in medi-

cal work. What I had thought of for lunch will not do now. My order for Irish potatoes from Hankow has for some reason been delayed. Sweet potatoes I may not serve to Chinese guests for they are considered very cheap and common and food for the poor. I shall have to use rice although they always consider Irish potatoes part of a Western meal. The dessert will not do either for they dislike anything with milk in it. The meat looks a little scarce. Perhaps it can be garnished with something. Thank fortune there is plenty of bread. The Chinese love our bread for it is a rarity in the rice-eating districts. It is almost time for the servant boy to go to the station with his carrying pole to meet them now. I must run upstairs to make up an extra bed in case the meeting lasts long and they stay over night.

The train is late. It upsets all our plans. I have promised the boys that I will take them to our Huping school. They are to stay the night while I return. My husband had promised to meet me at the railroad trestle bridge. Strangely—and for no good reason—I can help two boys across quite steadily but cannot return myself without trembling and all but falling. Now that things are all to be late and this meeting is to come off I do not know if he can meet me or not but we will manage in some way. The day is cooling off and a little breeze has sprung up. It will be an ideal one for the four mile walk to the school—if only we can get lunch over with and the meeting started.

At last the guests come. They have eaten on the train! The boys are taking a hasty lunch in the kitchen and we will be off. The Chinese nurse who helps me so that I can leave home to attend meetings and call in the homes will take care of Ann while I am gone. I go to the kitchen again to see that the Chinese boy is preparing tea and watermelon seeds to serve when the meeting opens. Everything is alright now. I can slip away.

What keeps David? We must be starting for it is late already. Here he comes down the stairs. I have my hat and my hand is on the door. Six shadows pass its curtained glass. I hesitate—withdraw my hand. The door opens slowly when my husband from his desk inside his office sees them and calls "Come in, please."

A Warning of the Nearness of Communists

They are the town elders—elders and deacons in the church, too. Men who have been tried in many a fire and been found entirely worthy. We may believe their words.



BOARD OF DIRECTORS AND STAFF MEMBERS OF HOY MEMORIAL HOSPITAL, YOCHOW, CHINA
Photo was taken several years ago when the Rev. Mr. Yaukey was Superintendent.

They stand silent, waiting for their appointed spokesman. He speaks, looking hard at us through dimmed, cataracted eyes.

"We came to warn you that the communists are very near. They took Yellow Village last night. They could be here at any moment if no one obstructs them. We just felt we should let you know so that you can prepare. Perhaps you had better call a houseboat ready on the lake shore."

"How many guns have they—and how much ammunition?" my husband asks.

"Five thousand with ammunition they say."

"But what of all the troops who only this morning were filling the town?" I ask. "Have they no guns?"

"Those troops are leaving. They went out on a troop train at noon. There are no troops to speak of here, only the men of the local militia and they are too few to handle this."

There is no understanding such a situation. Troops leaving as the communists threaten. It looks very ill indeed, but we must face it whatever it is.

My husband makes arrangement for the boat. I run to the gatehouse to telephone the people at the school what the report is and am told in response that possibly they will all be in town in a few hours. The boys have learned the situation and are trying hard to adjust themselves to it, feeling a little better than they might were it not that the people they were going to see will probably be here in a short while.

I must think what to do about packing a few things. I have done it so often now that I scarcely have to think. Blankets, sweaters, good stout shoes, canned milk, bread, fruit, some things for the baby—and then if time, any small things that I should try to save. I cannot hope to take too much.

It comes to me that these guests may not be able to get away if the trains are not running on schedule. I go downstairs to send someone to find out. My husband is in the office with half a dozen guests. The meeting has broken up. Someone has already gone to the train. My husband mechanically puts together some record books he must take along if it comes to our leaving.

A Room of Many Memories

I go into the living room and sit down for a little to try to collect my thoughts a bit more clearly. My eyes travel over the room. This is the place we came when we were first married. Into this room we built our plans and dreams. Now I can see but one thing left from those days twelve years ago—a little Japanese painting which was a wedding present. Everything else has been taken or destroyed in some raid or military occupation. Now all that furnishes the room are things picked up here and there to cover bareness and try to make the room feel homelike.

In this room our babies have crept and learned to walk—endless meetings been held, boards set up, new work instituted, conferences held, groups of young men taught to face the real significance of Christianity—missionary life has been lived. Afresh, I do not care that there is nothing there that would bring ten cents at an auction. My memories are far more valuable than any things. It does not matter that a dozen times like now I have looked about and wondered if I would see again the little painting or the old blue vase. It has been worth those dozen times—and a dozen more—to see what has happened to the hearts of people gathered there—to share in the sincere effort of a young man or woman who has tried to understand what it means to be a Christian, asked

himself if he dared undertake what he himself meant by being Christian. My heart is very warm with the thought of this. I have forgotten that perhaps tonight in the small hours the alarm will come and we will have to go. I have forgotten fear—for a little.

U. S. Navy Officers Pay a Visit

I come to myself to hear the sound of hard leather shoes upon the cement walk. It is the sound of several people walking and as they walk they talk and I hear low laughing. They are at the door and my husband has opened it and greeted them.

Even before I see them I see the caps, the Ichang canes, I smell foreignness. It is some officers from an American gunboat who have stopped en route to some other port. It is a customary thing and we are always glad to see them. I had been thinking that I was not afraid—and yet now I find myself saying jubilantly to myself, "They are here, now we need not worry. Either the communists will not dare to come or if they do we will have a place of refuge." On the surface of my mind runs the fact that always coffee and sandwiches are in place when such a call is made. I must hasten out to see about something. There is that meat we were to have had for lunch. That would do for sandwiches. There are cookies and I think still enough coffee. My husband is asking about news. They know nothing—not as much as we do. Where are they going? Hankow. They must report there tomorrow at dawn. I try to stop the downward falling of my heart. They will not be here tonight, then—no place of refuge with the children if there is need. The old conflict is on in me. Must I depend on this military force in the work that I do? Am I here because it is safe—or pleasant? Am I here for the work that I can do? Should I go to a gunboat in time of danger? Is it consistent, right?

We drink our coffee, laugh, chaff, are a little merry for it is good to see other Americans. And then they go saying that the next time they come they will have a good reel along and we shall all go out to see the movies and have dinner aboard.

It is all very pleasant—why, what was I thinking of? I have packed the bedding in a hamper and those friends from the school will have to sleep here. I shall have to hurry to make some beds before I bathe and feed little Ann. They will be here very soon in all probability. How confused I am!

Awaiting the Signal to Leave

We are all here together—having a lunch supper in which all have shared. We are waiting for a warning. No report is in now. No one knows which way they have gone. We must wait a little.

Someone tells a joke. The laughter is a little uncertain. Only the children are happy and confident. So often a scare means a trip to Hankow and that is very nice for then school is broken up for a little; there are the diversions of perhaps a moving picture and seeing other American and British children. Happily the possibility of being in bandit hands does not loom very large for them. *That* has never happened to them while the trip to Hankow *has*.

The door bell rings and everyone hesitates. Logically my husband steps out into the hall. Involuntarily we stop talking. The words come to us:

"——— this way. The wives of the militia and merchants are now boarding a special train which they promise will go at once."

My husband does not believe. He has his own theory about what the communists are planning. Others of the station corroborate it. Two of them will go down to the railway station to see what reports they can get. They hasten quickly out.

I step to the door and listen and wait as they leave. The gentle breeze is fast changing into a hurricane. It is almost cold. The thought comes to me that no small houseboat could venture on the lake on such a night as this. The train—with bandits along its way to cut the track wherever they saw fit! We are trapped if there is really aught amiss. How far could I carry little Ann if my husband and I were separated? How would the boys be treated? Could they ever forget in the event they were rescued?

It is a dark and forbidding night. All normal sound is lost to the raging wind.

Suddenly in the direction of the station a light looms up—glowing red. It is a fire, I know. Suddenly I feel sure. They have come and those agents of theirs within the town are starting the carnage. I am sick with fear. I turn to go inside and tell the others. A shadow comes along the walk, turns, comes up the steps. Why is my husband so long? He could have been there and back twice over by now. I am in the shadow of one of the brick pillars of the porch. Who is this who comes?

(Continued on Page 207)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Contributions of Home Missions

I WISH you to notice the preposition in my subject. Prepositions are among the shortest words in our language but they often make a world of difference in the meaning they give to a sentence. You will observe my topic is *The Contributions of Home Missions*, not *to Home Missions* or *for Home Missions*. This latter would signify something entirely different from what I have in mind. We have been so given to speak of our contributions or our lack of contributions *to Home Missions* that we have lost sight of the other side, the contributions *of Home Missions*. Home Missions have altogether too frequently been pictured as a poor beggar, a mendicant, with hand outstretched seeking favors—a Lazarus at the door asking alms and often content with the few crumbs which fall from the rich man's table. Contemplating this phase of the enterprise, men have looked patronizingly, if not pityingly upon it, and have said: "Indeed we have nothing to give you." They have sometimes shut the door in its face, and have called those who solicit something for it—as "ecclesiastical beggars." But now I want to reverse the picture. This poor Lazarus has a gift to bestow and is often asked to give its drop of water to cool the thirst of another. I want to present the beggar as an almoner, as a giver rather than as a receiver. I want you to think with me about some contributions which Home Missions have made to the nation, to society, to the Church, to individual lives. These contributions may be classified under two general heads: Tangible and intangible, visible and invisible. Material and spiritual, immediate and remote. Much money during the years has been invested in this enterprise—approximately \$10,000,000 have been invested in this task by the Reformed Church.

This represents a very large investment. To visualize its proportions, let us compare it with the investment in our educational institutions. The value of all the properties and all the endowments of our 12 educational institutions does not exceed the amount the Church has invested during the years in Home Missions. Moreover one-tenth of the ministers of our Church are engaged in this work.

What is there to show for their self-sacrificing labors? Do the results justify the expenditure of such large sums of money and the devotion of so many men? Let us see.

1. The organization of Churches. Fully two-thirds of all our congregations owe their existence today directly to the work of Home Missions. In the printed Minutes of the General Synod for 1911 appears a list, indeed only a partial list, of the Churches of our denomination that were aided in some form or other by Home Missions. That list must needs be enlarged since a large number more were helped in these last 25 years. It may surprise some folks to go over that list and see the names of congregations which today have forgotten all about their feeble and dependent origin.
2. It has aided in the building of hundreds of our Churches. One could not walk through the land of our Israel without observing—built by the Board of Home Missions.
3. It has permanently invested \$1,750,000 in Church properties.
4. It has discovered and released liberality in the Church.
5. It has ministered to the stranger within our gates.
6. It has provided religious privileges to thousands of underprivileged — men, women and children.
7. It has made it possible to supply means for other Boards and agencies of the Church to do a larger work. \$41,000 annually is paid back in the form of benevolence.
8. It has created a body of literature which has given vision and inspiration to thousands in the Church.
9. It has been the one organized Evangelistic force in the denomination.
10. It has given a new vision of the social gospel.
11. It has saved Churches from being sold or closed.
12. It has opened fields of labor to hundreds of ministers.

13. It has been the mother of almost all the other Boards and agencies of the Church.
14. It has been the pioneer of every aggressive movement of the Church. In the early period of our Church two establishments were erected. The one was the founding of the Theological Seminary and the other the organization of the American Missionary Society. But it must be remembered that through the Committee of Missions numerous Churches were established which made it necessary to secure a larger number of ministers. This need was met by the founding of the Theological Seminary. And even today these two establishments go hand in hand. The reason we cannot absorb the graduates of our Seminaries lies wholly in the fact that the Board of Home Missions has been unable to start new missions during the last six or seven years.
15. The Board of Home Missions was also the pioneer of our publication interests. The Missionary Magazine published by the Board in 1827 was the first periodical of the Church and for 16 years the publication work of the Church was under the auspices of the Board of Home Missions. The Reformed Church Messenger was the product of this missionary magazine. The same is true with regard to The Christian World. It first was printed and published as The Western Missionary.
16. The Board of Home Missions saved Catawba College. It gave \$100,000 out of its Forward Movement quota to this College.
17. It was the pioneer in work among Students in our non-denominational educational institutions.
18. The Mission House was a direct product of Home Mission effort.
19. Evangelism, Social Service, the Rural program—all found their initiative in Home Missions. Your car is no good without a starter. Home Missions starts things.

Do you think this work has been worthwhile? Do you think the work of Home Missions is a side issue in the Church, or an integral and indispensable factor in the life of the Church? Think you that it can be treated with indifference? Is it a vital organ, supplying life blood and vitality or is it an obnoxious growth? Is it a producer or a consumer? A parasite or a parent?

Every time you cast it aside you smite the hand that has fed you, you dishonor the mother at whose breasts you were nursed and nourished.

The best contributions of Home Missions cannot be tabulated. They belong to the great imponderables of life, of the Church. They are written only in the Lamb's Book of Life and are treasured in heaven, of which God only knows. This alone gives it meaning and value. This also is its underlying and undying inspiration and support. In this consciousness we go bravely forward. The worthwhileness of the task bids us go on. Tell your people about this. Do not tell them that it costs so much, but tell them what it has done and still does. Do not think of Home Missions as a pauper begging alms, but as a Santa Claus bringing gifts. You do not carry it, it carries you. It is not a load but a lift, not a weight but wings to the Church.

There is need for a reorientation towards this whole enterprise. A new psychology is needed throughout our Church with reference to this task. Home Missions is a handmaid, not a handicap to the Church—a helpmeet not a hindrance.

C. E. S.

"I surely enjoy THE OUTLOOK OF MISSIONS and could not do without it."

MRS. W. O. GEICER, Bluffton, Ohio.

"I could not do without THE OUTLOOK OF MISSIONS."

MISS ANNIE L. STAMBAUGH, Carlisle, Pa.

"I find THE OUTLOOK is a source of much inspiration, and hope that I shall be able to continue subscribing to it."

MRS. ERWIN H. ZWEIFEL, Beaver Dam, Wis.

"THE OUTLOOK OF MISSIONS is a very interesting and profitable source of missionary work the world over."

MRS. T. M. SHAFFER, Apple Creek, Ohio.

Hungarian Notes

THE work among the Hungarians in America is just 45 years old. The First Church, Cleveland, which has the distinction of being the oldest Hungarian Church in the United States, celebrated this event on Memorial Day, while the Church at Pittsburgh, which was organized three months later, observed its anniversary on May 24th. The Hungarian Church at Windber celebrated its 30th anniversary on May 23, and the Westside, Cleveland, its 30th anniversary on May 10th. The Hungarian Church in New York City gave its pastor, Dr. Geza Takaro, a large complimentary banquet on May 10th to express their appreciation of his invaluable services in the interest of American-Hungarians during the 15 years he has been in the United States.

The Church at Elyria, Ohio, will celebrate its 20th anniversary on July 4th.

The Rev. Louis Balint has accepted a call to the Hungarian charge consisting of the congregations at Milwaukee and Racine, Wisconsin.

Twenty-seven Hungarian students are enrolled in our educational institutions at Lancaster, Pa. Paul Nagy of Cleveland, who graduated from the Seminary at Lancaster, has received and accepted a call to Mountville, Pa., where he will minister to a purely American congregation. Michael Timothy Toth, son of Rev. Michael Toth of Detroit,



REV. GEZA TAKARO, D.D.

was awarded a prize of \$40 for greatest improvement in Sophomore over Freshman year. Bela Lawrence Horvath, of Washington, D. C., received two prizes, one of \$10 for a Literary Society Contest and \$20 in the Essay Contest as the second winner.

Conferences with the missionaries in the Pittsburgh and in the Eastern Synods were held in connection with the annual meetings of these bodies. Matters of practical interest to the missionaries in their work were discussed.

* * *

The first fruits of the 20,000 Club Plan are already coming to the Board. Pledge cards are received with practically every mail. A number of subscribers have indicated the payment of \$10.00 instead of one dollar a month for a period of ten months. Do not wait until you are solicited, but send at once to headquarters your subscription for at least a dollar a month. The sooner you begin, the sooner you will be through paying, and the sooner the Board will be able to pay its mis-

sionaries their back salaries and its obligations in the current account.

* * *

This is what should be done. The Board has \$1,750,000 invested in Church properties. If only two per cent interest were paid it would amount to \$35,000 a year. And if these Churches that have loans from the Board were to amortize their obligations over a period of twenty years, they would repay to the Board \$87,500 each year, or a total of \$122,500. At that rate, the Board of Home Missions would be able not only to pay all of its obligations, but would stand ready to extend its services to others whose urgent appeals must now be denied. This should be done, and it can be done if this matter receives the serious consideration of those who owe the Board this money.

The German-Russian Element in the Reformed Church

An Evaluation and Appreciation

THEODORE P. BOLLIGER

IN former articles of this series on the German-Russian element in the Reformed Church, I have tried to show the historical development of the German colonies in southern Russia and also along the Volga River, from the time when the earliest colonies were founded, about 150 years ago, until the great migration to America which began about 1860; as well as the reasons why these Germans left Russia in such large numbers. Among the great multitudes of emigrants that crossed the Atlantic, with the hope of establishing new homes here, the German-Russian immigration is but a minor stream; nevertheless, the original immigrants with their descendants may now number as many as a half million souls. In this article, I shall attempt to estimate the contribution which the German-Russian element has made towards the upbuilding and strengthening of the Reformed Church in the United States. I use the former familiar name of our church intentionally, for the reason that the Evangelical Synod wing of the Evangelical and Reformed Church has also founded and fostered a considerable number of German-Russian congregations; but I am not sufficiently acquainted with the history of these congregations to venture to speak of them.

According to the latest statistics of the three western synods, issued in the fall of 1935, the total number of German-Russian congregations is seventy-seven. Classified according to synods, the Synod of the Northwest has seventy-four; the Synod of the Midwest, two; and the Ohio Synod, one. Arranged according to states, the following results appear: South Dakota, 41; North Dakota, 26; Nebraska, 3; Kansas, 2; California, 2; Colorado, 1; Washington, 1; Michigan, 1. During the last year, the southern Idaho field was taken up again, as a joint project with the Home Mission Board of the (former) Evangelical Synod; thus bringing the total number of missions to seventy-eight. The total membership of these congregations is 5,600, an average of about seventy-two members per congregation. During the years since the first congregation was organized, about thirty other congregations were founded, but these have disappeared again. Some perished by the shifting of population; some slipped off to other denominations; some died from dis-

sensions; and the rest merged with other congregations. The coming of the automobile and improved roads have greatly extended the area within which congregations can be served by one pastor.

A glance at the distribution of the congregations in the various states will clearly indicate where most of the German-Russian immigrants established their new homes, and where they are located at the present time; namely, in that vast stretch of rolling prairie—some wondrously fertile, some semi-arid, some arid—lying mainly between the Rocky Mountains and the Missouri River, including Kansas, Nebraska, the Dakotas, and states to the west and northwest. By far the greater part are found in the Dakotas. There were two reasons for this; first, the lay of the land, the look of the prairie, and the climate, reminded the first comers of the home steppes of Russia. The enthusiastic descriptions constantly sent back to the old country induced an ever-increasing number to migrate to America. Secondly, the Dakota territory had been set aside by the government as a reservation for the Sioux Indians; but by treaties, fraud and force, the lands were taken away from the Indians and opened up to settlement by the Whites. Between 1860 and 1890, most of the area now comprising North and South Dakota was opened up to the homesteader, and during this period the majority of the German-Russian immigrants reached the Dakotas. It was not until free lands became scarce that the younger generation started on the western trek, seeking better economic opportunities in the states farther west. Then came an amazing industrial development and consequent rapid growth of our cities, which lured large numbers from the open country and rural communities to the cities to earn their livelihood. The German-Russian longs to be with his own kind; hence, in many of the growing cities they congregated in larger or smaller groups, and dominated entire neighborhoods.

During the last sixteen years, I have visited every section in which the Reformed Church has congregations composed of these people; their pastors I am happy to count as my friends; I have attended meetings of the classes, and have had interviews with many ministers, consistories and members. On the



CHORUS AT WISHEK, NORTH DAKOTA

Conducted by Rev. G. H. E. Kaempchen, Pastor (second from left in front row).

basis of this close association with them, I venture to state certain characteristics which have struck me, and to illustrate my observations with incidents which I have personally witnessed.

The first thing that I discovered was their *strenuous loyalty to the German language*. It is sixty years since the earliest congregations were founded; the grandchildren and the great grandchildren of the original settlers now constitute a large part of the various congregations, and yet with few exceptions I have preached only in German, when I have visited a congregation or classis. This love for the German language should not surprise us; for, had not their ancestors maintained their German schools and churches, their culture and customs, for more than a century, even though constantly surrounded by Russian influences and pressure trying to tear these precious possessions from them? Then, when the tyranny became too great, they preferred rather to emigrate than to give up that which had been so dearly maintained. Arriving in America, they sought to build up again a church and social life, as nearly like the old as possible; but this effort has frequently been carried to deplorable extremes. I have known pastors and congregations who would rather see their young people join English congregations of other denominations than to permit the introduction of English services, an English Sunday School class, or a young people's society. This atti-

tude was defended in a sermon before the Synod of the Northwest, about a dozen years ago, in which the preacher calmly declared that God had so endowed the German language that it was capable of expressing the things of the heart and the spirit more perfectly than could be done in any other language. Hence his hearers were admonished not to permit the German language to die out in their local congregations because, when the language disappeared, the peculiar piety and devotional spirit which characterize Christians of German speech would likewise die.

Another thing struck me at the first classical meeting I attended in South Dakota; namely, *an aggressive individualism*. Personal convictions were maintained with a vehemence which I had never heard before. Perhaps this also is inevitable. The pioneer must be aggressive or go under. He has to rely on his own initiative largely. Ceaseless toil is the price of survival. This constant battle against opposing natural forces puts iron into his makeup, and is apt to develop a determination to have his own way. It works rather successfully on the farm; but is apt to be disastrous when carried into the church. This rugged individualism has often resulted in factions and relationships in the congregations working at cross-purposes. I give a few illustrations of actions taken by certain classes. One classis refused to recommend the use of prayer books published by the

Reformed Church because the Book of Psalms was declared to be the only truly Biblical expression of a genuine prayer. Another classis refused to recommend the work of foreign missions to the support of the congregations, because it was alleged that the Heidelberg Catechism was not used for catechetical instructions on the foreign field. This classis has also refused for several years to pay the obligatory contingent apportionment for the running expenses of the General Synod, because that body had passed certain resolutions and supported certain projects which the classis did not endorse.

This same individualism also manifests itself in the conduct of the congregational business. It has been a frequent practice in charges of several congregations for the individual congregations to elect only one elder and one deacon; the joint consistory then assuming to legislate for the individual congregations. Furthermore, all the male members of the several congregations often claimed the right to attend these consistory meetings, take part in the discussions, make motions and vote on the motions. Regardless of the constitution, consistories have presumed to legislate on any subject; thus, pastors have been ordered not to marry or bury certain persons, not to receive children of non-members into the catechetical class, not to confirm children of non-members unless the father first paid a specified amount. In some of the congregations it has been the custom to levy the budget for congregational needs upon all families equally, without regard to the size of the family or the financial ability. A lone widow struggling to make ends meet was assessed the same amount as a wealthy farmer with a section or two of land. Neither the resolutions of synod nor classes have succeeded in abolishing this practice entirely. Possibly it has not happened very often, and personally I have never been present when it did, but the fact is that occasionally members of the congregation have jumped up during the sermon and have challenged the correctness of the Biblical interpretations of the pastor. Extreme instances, to be sure; but such is rugged individualism.

A rigid conservatism in doctrine and practice is also a marked characteristic of the German-Russian. Considering their experiences during a hundred and fifty years, in Russia and also in the United States, this also appears as inevitable. Hard economic conditions, meager school advantages, their social inheritance, and often the isolation caused by

their language and pioneer surroundings, all profoundly affected their religious viewpoints. The faith of the first and second generations of these pioneers was simple and sincere. The old Book, the Heidelberg Catechism, the familiar hymns, and the old Reformed ways and customs were very dear to them. Rationalism, liberalism, and modernism were things to be utterly shunned. New methods, new movements and new ideas from the eastern and English part of the church, were carefully examined, appraised, and if accepted at all, were apt to be greatly modified. By way of illustration, we may simply refer to the Sunday School, young people's societies, Christian Endeavor movement, woman's missionary societies, or the Forward Movement, and the reception accorded these agencies at the beginning, and even until today. Two years ago, the most destructive dust storms in American history swept over the West, with no section suffering more than the Dakotas. That fall, at the meeting of the Synod of the Northwest, the president of the synodical Woman's Missionary Society was given an opportunity to present the work and the hopes of the women before the synod, at one of the business sessions. At the close of the meeting, an elder from Dakota zealously declared: "It's no wonder that the Lord punishes us with such dust storms; when women are allowed to speak in the churches and at synods." Pastors and consistories have forbidden their women to organize missionary societies even in Wisconsin; and women have been warned from the pulpit not to go to the polls and vote, as this would be contrary to the teaching of the Bible.

In all matters of faith and proper methods of church activities, the Bible is unhesitatingly appealed to for the correct answer, but trouble arises when the answers do not agree. Convictions held with intense tenacity are bound to create divisions; hence, congregations and pastors have often gravitated into groups about some trusted leader, or leaders, who stood for certain doctrinal viewpoints, and the resultant sharp interchange of opinions has not always contributed to the edification of the saints. It is also true, that many members were prone to ask hard questions for the pastor to answer, and that the mystery of the doctrine of predestination has exerted a peculiar fascination over many, and has led to endless dissensions.

At this point, I would add a statement made by a well-known minister, in the *Kirchenzeitung* of September 24, 1935, a man who

has spent the greater part of his ministerial life in serving German-Russian congregations and has an intimate knowledge of their strength and their weaknesses. Speaking of the earlier years, he declares:

"In the congregational life of that time a spirit of unbridled liberty prevailed, with a blustering bragging about the purity of their doctrine, and an utter unwillingness to submit to its discipline. For too long a time this was the cancerous growth destroying the congregations. But saddest of all, even some of the leaders and shepherds were infected with the same poisonous spirit."

This is all true; but nevertheless, there were also virtues for which we must give them unstinted praise. They do love their Bible and read it diligently, they go to church, they are anxious to learn more about the things of the spirit, and they pray. I rather think that there is more Bible reading and study, per member, among the German-Russians, than among any other portion of our Church.

Of the *deep devotional life* of many of our German congregations in the West and the Northwest, I would also speak a few words.

It is true, they are apt to be conservative, they are often set against change, they are conscientiously opposed to many viewpoints, methods and pronouncements from "the East"; but they are also moved by a deep, devotional spirit. Tenaciously, they have held undimmed the cherished faith of the Reformed Church and treasured unchanged the heritage of the fathers. Those who have entered most closely into the life of the Church, in the great West, will be most ready to bear witness that in these newer sections of our denomination there is still the old loyalty to the Bible as God's Word, a sacrificing love for the Reformed Church, and a zeal for the welfare of the Church. The pastors in the western part of the Church have, in large part, endured hardships and suffered privations which the membership farther east can hardly visualize or appreciate. Pastors and people have struggled—and never more desperately than during the last two years—to build up their communities and their congregations, with few of the conveniences, still fewer of the comforts, and fewest of the bare necessities which human life should have. It is amazing, the quiet courage of the people! Surely, God is in their midst. The army of God is pushing forward.

(Continued from Page 200)

Communist Threat Passes

Light from the door falls on his face. I recognize a faithful servant. "I ran back from the station to tell you the communists have gone another way. A telephone message has just come from one of the outposts. Everything is all right now. You can go and sleep."

"Then this fire has no meaning? Are you sure?"

"This fire is but an old wooden shack which caught fire in the wind."

He smiles faintly and is gone. I turn to go inside. Suddenly I feel very tired, but foolish. It would be very good to have some-

thing to laugh at until I could fall asleep laughing. Tomorrow—tomorrow, I have many things to do. All this will have passed away. The school people will be back at their work in time for classes—I will have lessons, and then Ladies' Aid, committee work for Mothers' Club, an hour in the planning for the new school at the gate—calling, if I can get it in. The work goes on just the same. These scares—*are* a nuisance—but after all they make us take stock, stop to see our direction, measure results against effort, resolve again to meet life here victoriously for ourselves and for these others, our Chinese friends.

"I enjoy reading THE OUTLOOK OF MISSIONS so much."

MISS MARGARET LUFU, Hill City, Minn.

"I don't like to miss a number."

MRS. A. J. JOHNSON, Sioux City, Iowa.

Foreign Missions

JOHN H. POORMAN, EDITOR

Foreign Missions at the General Synod

ONE of the evening sessions of the General Synod at Fort Wayne was devoted to Foreign Missions. Rev. Theo. R. Schmale, of Ann Arbor, Mich. and Rev. Charles E. Creitz, D.D., of Reading, Pa., the presidents of the Boards of Foreign Missions of the Evangelical and Reformed groups, had charge of the devotional service. The addresses were delivered by Dr. A. V. Casselman and Dr. F. A. Goetsch, the Secretaries of the two Boards.

Prior to the opening session of the General Synod, the Joint Commission of the two Boards of Foreign Missions, as instituted at Cleveland, Ohio, two years ago, met in the Hotel Keenan, on June 10th at 10 o'clock. The Board of Foreign Missions of the Evangelical Synod of North America was represented by Rev. Theo. R. Schmale, Dr. F. A. Goetsch, Rev. Ernst Schmidt, of St. Louis, Rev. Theophil H. Twente, of North Tonawanda, N. Y. The Board of Foreign Missions of the Reformed Church in the United States was represented by Dr. Charles E. Creitz, Dr. A. V. Casselman and Dr. George W. Richards, of Lancaster, Pa. Elder Henry C. Heckerman, of Bedford, Pa. was unable to attend

on account of his preparations for attending the International Sunday-school Convention at Oslo, Norway.

The Joint Commission met to consider the steps necessary for the consolidation of the two Boards. Following a thorough discussion, the Commission adopted a number of recommendations which were presented in turn to the two Boards meeting in separate session and also in joint session on the afternoon of June 10th, and approved by them for presentation to the General Synod. These recommendations were incorporated in the Report of the Committee on Foreign Missions of which Rev. Allan S. Meck, D.D., of York, Pa., was the chairman. The other members of the Committee were as follows: Rev. Timothy Lehmann, D.D., of Elmhurst, Ill.; Rev. Walter A. Scheer, of Louisville, Ky.; Rev. Orris W. Haulman, D.D., of Akron, Ohio; Rev. Edmond M. DeBuhr, of Waukon, Iowa; Rev. Ernst Seybold, of Ackley, Iowa; Mr. Harry G. Umberger, of Lebanon, Pa.; Mr. Fred J. Litterer, of Decatur, Ind.; Mrs. Ida Pauley, of St. Louis, Mo., and Mr. Henry Albrecht, of Rochester, N. Y. The report as adopted by the General Synod follows:

Resolutions of the Committee on Foreign Missions

Your Committee brings the following resolutions, commendations and recommendations:

1. We render to God our gratitude for the success, the support, and the growth of our missionary work in the face of great obstacles.

2. We acknowledge with profound gratitude the indispensable help of the Woman's Missionary Society and the Evangelical Women's Union in prosecuting the work of Christ among our brethren across the seas.

3. We share the unfaltering confidence of our missionaries in the faith that Jesus Christ is our greatest possession and that only those who share Him can keep Him. The Gospel's incomparable worth constrains us to share it.

4. We recognize the distinguished services rendered by Rev. Dr. J. P. Moore, Rev. Dr. Christopher Noss, Rev. Dr. Henry K. Miller, Rev. Dr. Paul A. Menzel, Rev. Dr. Frederick Mayer and Dr. John H. Dubbs. They served

their Master in life and their death was the crowning day of a good man's life.

5. We commend our missionaries for their spirit of unity, fellowship, and fraternal co-operation with other denominations and the growth of union; may it be an incentive for closer union at home.

6. We rejoice in the fiftieth anniversary of North Japan College and the fiftieth anniversary of Miyagi College. We recommend that the greetings of this Synod be cabled to the proper authorities.

7. We recognize and commend the twenty-five years of service, in an official capacity, to the Board of Foreign Missions, of the Rev. Dr. Jacob G. Rupp. He secured substantial offerings for the support of the work and saved many desperate financial situations for the Board. The entire Church owes him a debt of gratitude for these many years of service. When the whole Church rallies to the support of International Missions his heart will rejoice.

8. We recommend to the united Church that immediate efforts be made to meet the dire needs of a physician in the China Mission, two evangelistic missionaries to the Japan Mission to take the place of Dr. Noss and Dr. Miller, one home economics teacher in Miyagi College, one teacher in Central China College, one lady teacher for the Girls' School in Iraq; for India, one ordained missionary, one physician, two women workers; for Honduras, one ordained missionary and one lady teacher.

9. Now that fifty years of uninterrupted work have passed in the Central Provinces of India, be it resolved that we encourage our faithful workers by hearty support at home in prayer and gifts and supplement their number as speedily as possible by supplying their personal needs.

10. In Honduras excellent foundations have been laid and progress can be reported. Be it resolved, therefore, that we encourage our Board to enlarge the staff at the earliest possible moment by sending reinforcement.

11. We recommend to the whole Church that Foreign Mission Day be observed in February, 1937, and that we make a decided effort through a special offering in congregations and through the solicitation of special gifts from friends of the cause to cancel the debt of the Board. This is an outstanding necessity. It must be met through the friends of Christ.

12. We recommend the financial policy of the Board looking forward to economy and efficiency.

13. We urge the whole Church to put forth every Christian effort through its congregations to pay the apportionment or quota in full that our work may be maintained while its debt is eliminated. Here is the crux of our missionary effort.

14. We rejoice in the feeling of good-will, mutual respect and encouraging enthusiasm brought about in our Mission Fields through the visits of Rev. Dr. F. A. Goetsch and Rev. Dr. A. V. Casselman. These personal contacts leave their mark on visitor and visited. We trust that not only our official representatives make these visits now and then but also our ministers, laymen and laywomen.

15. We recommend that any requests from individual congregations to support special projects on the Mission Fields be referred to the President and Secretary of the Board. Only when the apportionment or quota is taken care of by the congregation should these special projects be encouraged.

16. We recommend that a Memorial Reserve Fund be established, to include memorials which have been presented to the Board by legacy or otherwise. The Fund is to be invested in safe securities. The income of these securities, unless otherwise designated, shall be used to augment the regular budget in meeting special opportunities for service.

17. We commend the Annuity Fund: that all annuity gifts shall be placed into this Fund and the income used in the prosecution of the work. At the death of the donor, funds thus released are at the disposal of the Board.

18. We commend to the congregations the educational material available—"The Outlook of Missions," "Rethinking Our Task in India," by Dr. Goetsch, "The End of the Beginning," by Dr. Casselman, "Missionary Trails," "New World Horizons," "We Are Fifteen," "The Messenger," and the missionary slides and films. We need more films, and more human interest stories from the foreign field. Visual education must increase.

19. We recommend that the Board of Foreign Missions of the Evangelical Synod of North America be authorized to reduce its membership to six.

20. We recommend that the Board of Foreign Missions of the Reformed Church in the United States be authorized to reduce its membership to six.

21. That, with the expressed purpose of conserving during this important transition period the wisdom and experience of both Boards, the General Synod elect to the Board of Foreign Missions of the Reformed Church in the United States the following persons: Rev. Edgar F. Hoffmeier, D.D., Rev. G. H. Gebhardt, Rev. T. W. Hoernemann, D.D., Elder Henry C. Heckerman and Mrs. L. L. Anewalt; and to the Board of Foreign Missions of the Evangelical Synod of North America the following persons: Rev. Th. H. Twente, Rev. Theo. R. Schmale, Rev. A. C. Rasche, D.D., Mr. Paul Schulz, Mrs. Ida Pauley.

22. That the Board of Foreign Missions of the Evangelical Synod of North America and the Board of Foreign Missions of the Reformed Church in the United States be and are hereby authorized while retaining their individual corporate existence and rights, to unite in forming The Board of International Missions of the Evangelical and Reformed Church, which shall function in accordance with the provisions of Sections 97 and 98 of the proposed Constitution until such time as

a Constitution of the Evangelical and Reformed Church shall have been adopted by the Church, definitely defining the ecclesiastical and legal power and function of the Board of International Missions of the Evangelical and Reformed Church.

23. That for this transition period the Board of Foreign Missions of the Reformed Church be granted the privilege of coopting as advisory members Dr. Charles E. Creitz and Elder David A. Miller, and that the Board of Foreign Missions of the Evangelical Synod of North America be granted the privilege of coopting as advisory members Rev. E. Schmidt and Rev. G. Siegenthaler.

24. We recommend that this General Synod through its Stated Clerk send greetings to all our pastors and missionary workers in the foreign field, assuring them of our prayers, our love and our whole-hearted financial support in the great cause of discipling the nations.

* * *

Note. The final draft of Sections 97 and 98 of the Constitution, as adopted by the General Synod, reads as follows, subject to final editing:

The Board of International Missions

Section 97. *Membership.*

The Board of International Missions shall consist of twelve members, at least seven of whom shall be ministers, and at least one of whom shall be a woman. The General Synod shall elect ten and these shall elect the other two, subject to the approval of the General Council.

Section 98. *Duties.*

It shall be the duty of the Board of International Missions to promote and administer the missionary work of the Church beyond the bounds of the United States and Canada. It shall determine the international missionary policy of the Church.

An entire floor of the Sunday-school building of St. John's Church was given over to an exhibit of the Boards of the General Synod and the educational and charitable institutions of the Church. The Foreign Missions exhibit was a very interesting one and attracted much attention. Stereopticon slides and motion pictures of the work abroad were also shown by Rev. Herbert H. Casselman, Field Secretary, of Tiffin, Ohio.

Missionary Sailings

Rev. and Mrs. Alfred Ankeney sailed from Yokohama June 21st on the Yasukuni Maru (N. Y. K. Line) and will arrive at New York via London and Norway on September 7th.

Miss Erna J. Flatter will leave New York July 8th, sailing on the S. S. Hansa, to spend some time with relatives in Germany. She expects to sail August 7th from Marseilles on the S. S. Rampura, on her return to China.

Miss Mary E. Gerhard sails from Yokohama July 14th on the Katsuragi Maru (K. K. Line) and arrives in New York August 13th.

Rev. and Mrs. Theophilus F. Hilgeman and children expect to sail for China on the S. S. President McKinley, leaving Seattle on August 29th. Mrs. Ward Hartman and daughter, Lucile, who has been recently appointed as a missionary to China, will leave on the same boat.

Mrs. Henry K. Miller sailed from Yokohama on May 30th and spent some time with her sister in Faribault, Minn., upon arrival.

Rev. and Mrs. George S. Noss and children arrived at San Francisco June 7th and are now at Yosemite Housekeeping Headquarters,

Yosemite National Park, California. Mrs. Noss and children will proceed to Stroudsburg, Pa., after a two weeks' stay.

Rev. and Mrs. W. Carl Nugent and children will sail for Japan from Los Angeles, August 29th, on the Komaki Maru.

Dr. and Mrs. D. B. Schneder sailed from Yokohama June 24th on the Tatsuta Maru, and were due to arrive at San Francisco July 8th.

Mr. and Mrs. Carl S. Sipple will sail for Japan from Seattle, August 29th, on the S. S. President McKinley.

Mrs. Paul V. Taylor and two daughters, Jane and Nancy, will arrive in New York July 12th on the S. S. President Taft. Dr. Taylor will arrive later with son, Edouard.

"I surely do enjoy reading THE OUTLOOK OF MISSIONS."

MRS. M. R. PIFER, Howard, Pa.

Missionary Chat

Extracts from the Secretary's Correspondence.

We hope and ask that the Board send us back to Aomori, after our furlough is over. Although we left on a late evening train, there were more than two hundred people to see us off, and a number of them journeyed several stations along the line with us. The church gave us a magnificent and altogether unexpected farewell, and asked us to come back as soon as we can. Even the police sent three representatives, asked us to come back soon and promised to watch over the property. The Daiku Machi ward people gave us a present, and sent a representative to see us off and ask us to come back. An elder of the church is our caretaker, and is overseeing the Sunday school and the kindergarten. So we feel thankful that in spite of a trying international situation, and some bouts of illness, we have made a start and secured the confidence of the good people at Aomori. Please quote our experience if you hear people say that the Japanese people do not welcome missionaries.

From REV. GEORGE S. NOSS.

Aomori, Japan

I have been greatly cheered by the letters that have come from this year's music graduates. All of the six who wished to teach have high school positions, and their enthusiasm over their new work is very pleasant to see.

Since school began this term I have had visits from two music graduates who are married and living in towns quite away from foreign influence. The husbands of both are prominent in their communities, and both men are being sent abroad this spring for music or research. Both young wives told of how they were helping the Christian churches in their new homes, using their music. They are typical of the many who go out every year from Miyagi.

From DR. KATE I. HANSEN.

Sendai, Japan

May 6th, 1936.

Here we are in Japan. I still pinch myself occasionally to be sure I'm not dreaming. We had a lovely trip across—even though our boat was somewhat delayed. Arrived at Yokohama May 1—in evening. There were the Dr. Gerhards, Misses Lindsey and Naefe to meet us. They took us up through the streets of Yokohama—very interesting—then next A. M. Miss Lindsey took us through Customs. No duty to pay and we rushed

away on a train to Tokyo and the Red Caps were so lovely to Miss Lindsey and helped us rush through the Tokyo station to catch a 10 A. M. train for Sendai. Lo! The Gerhards were saving a seat for us. Enjoyed the country scenery all the way. We see cherry blossoms galore! The season is late this year. The farther North we went, the prettier the blossoms became and Sendai is gorgeous—just all abloom. Well, we surely had a beautiful reception to Sendai as well as a friendly one, too—for all the missionaries and many Miyagi girls were down to the station to meet us.

I enjoy living with Harriet Smith and Margaret Garman but dear me! we are kept so busy—I never had so many dinner engagements and appointments of various kinds. Saturday night Harriet had a Welcome for us as well as a Birthday Party for Margaret. All the single missionaries (ladies only) were here—Methodist, Episcopal and Baptist—So nice to meet all. Sunday we went to North Japan College church. 4 P. M. had tea at Miss Lindsey's. Dinner at the Krietes. Monday A. M. Dr. Zaugg took us out to Shiogama to a Shinto shrine way up on top of a hill—and such blossoms! It was all a fairyland. Monday afternoon Dr. Kriete took me to the Library and we looked the situation over for I'm hoping to start them on an Organization Project. Their books are classified some way but not according to the Dewey Decimal System and Dr. Kriete is real anxious to have it started so—but it is a job—I see—the Japanese books! ! ! We got ideas in the Hawaiian Japanese Library at Honolulu and also at the Imperial University where they have an immense Library.

Tuesday we began actual work in the Library and Mrs. Schneder took us to the Woman's Building and the Kindergarten. Dinner at the Paul Gerhards in evening.

Today we're due at the Krietes for breakfast 7.30 and they are taking us through a whole day at Miyagi. Lunch and dinner at the Krietes. So this is Kriete day.

Monday P. M. Mrs. Kriete had a group of girls at her house making things for the Bazaar and we helped a wee bit. Sorry we're going to miss the Bazaar for then we'll be in China. We are planning to go to Shenchow. Mrs. Snyder and Miss Weil as well as Mrs. Beck and the Whiteners had letters here for us.

From MISS ROSE E. ZIEGLER.

Acts A. D. 1935, 1936

GRACE WALBORN SNYDER.

Acts of the Inland Missionaries. A. D. 1935, 1936.

(As continued from Oct. 1935 OUTLOOK OF MISSIONS, p. 280)

Hayman, British:

So it happened that it did not come out as was written in the Acts of the Missionaries in West Hunan that the missionaries Bosshart and Hayman were released in that summer.

A disagreement developed in the Council of the Communists and the amount of the fine against the two missionaries was raised to \$10,000. And the length of time was increased.

This fell about simultaneously with the close of summer and the reaping of the rice harvests. And it was found that the Communists could reap much rice from the harvest in that region.

Then it was that the fellow missionaries grew weary and discouraged because of the so-long time, and because of the failed effort. Much money was hard to get when people were poor. And the members of that Mission had it published, where the Communists too could see, that the Mission could pay no ransom.

But one of the brethren was urged of the Lord to continue in the work to restore his fellow missionary. And again in cooler days he made messengers to go between, and to talk some more in the Councils of the Communists.

Because of the new requirements, some medicines were supplied and some "gifts" were made ready to go. And the military governor bade all officers and soldiers to help for the release.

Thereupon, a discussion arose whether \$10,000 was the penalty of two men, or of one man. One side would write, "We agree on so much for both men together." The answer would be returned, "so much for both men." So it was that senders of the money feared a trick in words, for the agreement would not say "both men *together*," and did continue to make it possible to read "for both men, *each*"....

But messengers came and said, "Now they make ready to travel a long way. In their camp, all the time they make preparations... And the one named Hayman is too weak to travel far...." So, the gifts, the medicine and the money were sent.

On November the 18th, the brother named Hayman was brought out of the camp of the Communists and was brought to the side where the soldiers waited with the brother who had worked so long with so many negotiations.

A long way off they saw that there came only one, and not two. And they knew that only one man could come now.

A night later when the released man and his brother missionary sat in the home of another missionary, Hayman spoke with great witness to the power of his Faith in the Lord Jesus Christ. With few words in a voice weak from long-suffering, he said, "Last Christmas, while we were being punished by having to lie on the straw-covered boards without being allowed to turn over, we weren't even allowed to speak to each other. But Bosshart drew blades of straw from his pallet and bent them into letters. He put the letters down at his side, one at a time, and I saw his word 'Emmanuel'. Our eyes told each other we knew. It was Christmas, 1934.... No; it may be a strange thing to say, but I do not regret it. We have lived among them and know how another part of the world lives...."

And all the fellow Christians who heard this said it was truly manifested that where there was no Peace there could be Goodwill and Peace for those whose minds were stayed on Christ....

This man had been fourteen months in the hands of the antagonists.

Bosshart, Swiss:

So it was that one man had been released and one man had been kept. The one who was released had such swelling of the feet and ankles that he could not walk during the first days. And it was known to be true that he had a family of six children, and that the other man had no children. So, Hayman was first returned.

Immediately then the Communists broke camp, and moved south and west. Panic came into the hearts of the people in the territories through which they passed, and people fled wherever they could.

Often it was reported that the one missionary was riding or walking and being exhibited to be mocked at.

Through West and South Hunan the Com-

(Continued on Page 226)

In Lighter Vein from China

LAST fall Dr. Paul V. Taylor, of our China Mission, who is serving as Dean of Hua Chung College, Wuchang, sent us "an unexpurgated copy" of a letter from his daughter, Jane, who was a sophomore in the American High School at Kuling, with the following comment: "I am certain that the friends of missionaries in the home church would like to feel what missionaries feel when they get a letter from a child who is away at school most of the year."

October 6
Sunday

Dearest Family,

Thanx for the letter Mother—hope Nancy is getting better already by now. (Nancy is a six-year old sister who has been ill with an undetermined ailment since May.) I had to laugh when you talked about those two guinea pigs. I bet Nancy has lots of fun watching them. Please write real soon and tell me how she's getting along.

Last nite we initiated the Fresh—we had more fun! We began by having them come in to the tune of the Wedding March—I played it. The whole thing began with the wedding. Flo (Florence Keller) was the bride and Shorty (Donald Whitener) was the groom. It was *terribly* funny. We had 2 bridesmaids, flower girl (Hans Lippotte) and best man, etc. Mr. Keller, their class advisor, was the bride's father (he was a scream!!) He stuck on these ghastly looking false teeth with half of them decayed! You see we've been planning this initiation from the beginning of school. Then, when the Fresh were having their costumes made, our boys went up to the tailor's and snatched them, so they (Fresh) went and had others made (different) and on Thursday they all came out in their new ones. Their first ones were red capes with white lettering "K.A.S.—1939." Well, since they came out so early (we were expecting them to have their class day after the initiation like it usually is) we had a class meeting and decided to have them be our slaves Friday and Saturday and on Saturday evening initiate them.

While they were our slaves we tied their capes around them as aprons and made badges for them to wear. Flo had "Tarzan" and Shorty "and his Mate," and stuff like that. We all teased them about the S.A.K. (It's supposed to be K.A.S.) We had stuck those badges on where 1939 and S.A.K. were supposed to be. We had more fun!! The Echoes (school paper) aren't out yet—that'll have the description of it. I can't remember what

all we did—it was really terribly funny.

Both my winter dresses are made. The red's like this and the blue (pen sketches follow) there's a 3-cornered scarf that's tucked inside sorta—you know—. Also my shoes are finished. They're awfully good looking. They're brown.

We've got a class meeting now so I gotta quit. Tonite is informal. I have to play the Chopin Waltz—wish me luck. I guess that's all.

Loads and loads of luv.

JANE.

Notes: Florence Keller, youngest daughter of Dr. and Mrs. P. E. Keller, is tall and heavy.

Donald Whitener, son of Rev. and Mrs. S. W. Whitener, Yochow.

Mr. Keller is Jean Keller, son of Dr. and Mrs. P. E. Keller, who has just accepted the position of teacher at K.A.S.

The guinea pigs were sent home from the hospital with Nancy, after they had been inoculated with the supposed virus that is causing Nancy's trouble. They must be taken care of for six weeks and then dissected. The hospital is not equipped to take care of the guinea pigs.

Hans Lippotte is a fat German boy attending the K.A.S.

P. V. T.



DR. AND MRS. PAUL V. TAYLOR AND CHILDREN

Men and Missions

JOHN M. G. DARMS, EDITOR

Why Not Do Something?

Before Bishop Tucker became a missionary and performed memorable service in Uganda, Africa, he was an artist. One day, while painting the picture of a homeless woman, wandering along the icy streets in a snow-storm, bearing a child in her arms, every door and window closed to her, he was gripped by the pathos of the scene he evolved on canvas and cried out: "God help me! Why do I not rather go out and do something for these homeless people, instead of merely painting pictures of their misery?" He went to Oxford, prepared for missionary work and became one of the famed missionaries of the Cross.

Of course, we men have many pictures of human misery in our mind and we react sympathetically. But, why not crystallize that sympathy, personalize it, and have a part in the redemptive work of humanity?

Here's the call of Christ to our hearts. As Christian men we can do no less than *do something* by way of personal activity or co-operation with the missionary agencies of our Church, who offer us a glorious opportunity to make our lives count for something definite, something great, for Christ and the World.

Still Wet

The great missionary Gordon was at work translating the Gospel story of the persecution and execution of Stephen in the Acts, when his murderers called him from his desk and quietly dispatched him. The ink was still wet, when the last words which he had written were read, and these were the words: "Lord, lay not this sin to their charge." How like a martyr and a saint, with his dying word to carry his murderers on his heart of prayer before the throne of Grace. And some of us find it difficult to blot out the memory of some small slight or wrong, and believe we are justified in nourishing the rancor in our hearts. Even Socrates should have said: "It is better to suffer wrong than to do wrong." May the spirit of Stephen and Gordon be multiplied among individuals and nations.

The Smell of Fresh Lumber

There is something fascinating about the "smell of fresh lumber." New houses are being built in every community and every new house is a victory over the spirit of depression, which halted building operations for

so long a period in all parts of the country.

But why build only new houses for people to live in? Why not build a new church, a new educational building, a new manse on church grounds, or another unit to our educational institutions? Do Christian people not have as much faith and spirit of enterprise as do the business interests? Why are we so fearful?

Of course, our church problems have been caused in part by "over-building," especially in Protestantism, which boasted, a few years ago, that one new church was being built every day. We do have too many churches in some communities. But, there are still communities which need a church or a new church or church buildings, or institutions which need additional units. A little more of this where it is really needed, and the people in our churches will be vitalized and inspired to do greater things for God; for the smell of fresh lumber and another church spire lifted heavenward are an announcement to the world, that the Church still lives and goes forward with ever-increasing vigor and faith.

Wouldn't Stand for That

This happened lately. "I know you wouldn't stand for that," said the treasurer of a church, sorely pressed for funds, when he was tempted to use the money raised for missions and benevolences for some "home" purpose. And, of course, the pastor stood his ground and said, "Nevermore. I would rather get along without one cent of salary than divert any money in our benevolent treasury from its assigned purpose."

Shortly after that, some special gifts came to that church and they could finance their home proposition with legitimate, undiverted moneys.

That statement was a tribute to the character of the pastor, who wanted his church officers to distinguish between assigned and unassigned funds. He stood guard over the treasury and considered his financial officers custodians of sacred funds. They were no more sacred, of course, than was the money needed for salaries, coal and light, but sacred only in the sense that they were set apart *by the giver* for a special benevolent purpose.

Loaning from one fund to the other is not good financing, not even good stewardship, for at some point some benevolent interest is made to suffer, for which ample provision had been made by the giver.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Cabinet Meeting

FROM early morning of June 3 to late afternoon of June 5, the Cabinet of the W. M. S. G. S. was in session in the Y. M. C. A., Cleveland, Ohio. On June 2 the Educational Commission and the Budget Committee as well as other committees had been meeting. Regrets were expressed at the absence, because of illness or for other unavoidable reasons, of the following members: Mrs. Edwin W. Lentz, Mrs. Irvin W. Hendricks, Mrs. Annetta H. Winter, Miss Margaret R. Motter, and Mrs. H. W. Haberkamp. New members welcomed were Mrs. M. W. Babo, Mrs. G. C. Fretz, Mrs. W. L. Neuenschwander, Mrs. Paul D. Yoder, Mrs. F. R. Casselman, Mrs. Nevin Smith and Mrs. C. F. Freeman. From Japan came a message containing the greetings and good wishes of Miss Ruth Heinmiller, one of the staff, who is visiting our mission stations in the Orient.

Inspirational periods of worship were led by Mrs. L. L. Anewalt, First Vice-President of the W. M. S. G. S.; Mrs. Paul Grosshuesch, President of the W. M. S. of Northwest Synod; Mrs. Paul D. Yoder, President of the W. M. S. of Potomac Synod; while the closing consecration service was directed by Mrs. F. R. Casselman, President of the W. M. S. of Ohio Synod.

On Thursday afternoon in a beautiful Memorial Service, led by Mrs. F. E. Boiegrain, our thoughts and memories were directed to the life and service of Mrs. R. W. Herbster, former Treasurer of the W. M. S. G. S. and long active in Woman's Missionary Society circles. Mrs. Henry Gekeler, representing the women of Ohio Synod, and Miss Carrie M. Kerschner, the women of the General Synod, spoke beautifully and appreciatively of their associations with Mrs. Herbster and her loving and devoted service. Mrs. Boiegrain read numerous Scripture passages which might well have been spoken of her whose life we were commemorating. Miss Hinkle sang "My Task," after which Mrs. L. L. Anewalt offered prayer.

With sincere regrets the Cabinet accepted the resignation of Miss Margaret R. Motter, the very efficient Secretary of Christian Citizenship for the past year. Mrs. F. E. Boiegrain, one of the Trustees of the W. M. S. G. S., has accepted the challenge to take up the work of this department. Miss Motter will continue as a member of the Educational Commission.

(Owing to the lack of space in this issue, due to the inclusion of the Directory, we find it necessary to continue the report of the Cabinet Meeting in the September issue.)

To Make a Long Story Short

Here are some of the splendid achievements reported—in the shortest of statements: (Consult the Minutes of the Cabinet Meeting which will be sent to every local W. M. S. President. They contain complete reports filled with most interesting and helpful material.)

CHRISTIAN CITIZENSHIP—There were 8,233 readers of the C. C. Reading Packet (1,150 of which were sold at both Depositories). There were 1,394 signers of "My Covenant" for Christian Citizenship. There were 405 C. C. books circulated for reading, 280 C. C. discussion groups, and 19,819 signers of the Peace Mandate (of the latter, 9,101 were in Potomac Synod, 6,038 in Eastern, 2,065 in Ohio, 1,251 in Pittsburgh,

973 in Mid-West, and 391 in Northwest). 176 societies took steps to encourage clean movies.

Miss Margaret R. Motter, Secretary of Christian Citizenship, in her report to the Cabinet wrote, "In Middletown, Md., the local Secretary of Christian Citizenship, Mrs. N. E. Kefauver, secured 300 signers against a second beer license to a certain applicant. The case was taken to court and the applicant won. Mrs. Kefauver took the case to the Appeal Board and won it. She was the star witness and paid the costs. If we had more women willing to assume such responsibility, how much more might we accomplish."

STEWARDSHIP—There were 9,267 readers of the Stewardship Reading Packet (1,225

of which were sold at both Depositories). Of the signers of "My Stewardship Covenant", 1,270 made a covenant with God for the use of their *Time*, 1,163 of their *Talents*, and 925 of their *Possessions*. 879 readers read the 231 stewardship books which were circulated, and there were 59 stewardship classes with 370 enrolled.

LIFE MEMBERSHIP—172 new members were enrolled this year. Mrs. Nevin Smith, Secretary of this department, reported that Eastern enrolled more than any other Synodical Society this year—76, and Philadelphia more than any other Classical Society—11.

There were 44 names transferred from the roll of Life Members to the roll of Members in Memoriam this year. The present status of the Honor Roll is therefore: 1,211 Life Members and 1,128 Members in Memoriam.

INSTITUTES—5,824 women representing 637 local societies attended the 43 Classical Fall Educational Institutes in 1935. The total costs of these itineraries of General Synodical Representatives was \$314.74 and the contributions made by Classical Societies to help defray these expenses amounted to \$309.11. Therefore this splendid help to our local workers was accomplished with a total expenditure of \$5.63 from the General Treasury.

ORGANIZATION AND MEMBERSHIP—There is a net gain of 10 societies this year, making a total of 774 W. M. S. There is a net gain in membership of 249 as against 70 last year. The membership is now 20,593. The goal for April 1, 1937, is 800 societies and 21,000 members. Included in the 20,593 members are 18 members at large. We feel sure that the challenge of such membership has not been sufficiently stressed or this number would be larger, for there are many women in groups where there is no organized work who, if it were suggested to them, would be eager to throw their influence and support with the twenty thousand and more women banded together in Christian service. There are three societies at large in Northwest Synod—societies in sections where there is no Classical organization.

The 1936 Honor Roll of Classical Societies (those with a net gain of 20 or more members) is:

East Pennsylvania—gain 40
Lancaster—gain of 30
Tohickon—gain of 21
Central Ohio—gain of 40
Northeast Ohio—gain of 67

Baltimore-Washington—gain of 29
North Carolina—gain of 29

GIRLS' MISSIONARY GUILD—There are now 426 Guilds with a membership of 5,743. On the surface this looks like a loss in membership of 323, but of this number 200 girls were graduated into the W. M. S. or Y. W. M. S. Last year 113 girls were graduated. It is most heartening to see these girls assuming the privileges and responsibilities of larger service in the Society.

107 Guilds cooperated with the other young people of their churches in holding discussion groups on Christian Youth in Action; 144 held their discussions alone; and 12 followed other methods.

The Waukon, Iowa, Guild distributed 500 Peace Stamps—the Honor Guild in this project.

Miss Susie Ratzell, 38 Penn Ave., Souder-ton, Pa., distributed 325 Peace Stamps herself—the Honor Guild Girl in this project.

Miss Heinmiller urged the girls to participate in plans for observing the 50th anniversary of the W. M. S. G. S., saying, "Ye shall hallow the Fiftieth year for it is the jubilee; it shall be holy unto you".

MISSION BAND—There are 290 groups reporting as Mission Bands with a membership of 8,601. There were two more Children's Rallies than last year—23 with 2,051 children in attendance and a total attendance, including adults, of 2,767.

110 Bands had a Reading Course in which 1,373 children are participating.

212 children earned recognition cards.

152 gold stars were awarded.

LITERATURE—The number of W. M. S. readers this year is 6,400; the number of G. M. G. readers this year is 2,001 and yet there are 995 new W. M. S. and 536 new G. M. G. readers this year. There is a decrease in every Synod in the number of W. M. S. readers but an increase in the number of Guild readers in Ohio, Midwest and Pittsburgh.

713 Awards were earned by W. M. S. readers this year, 140 by Guild readers; 265 seals were awarded W. M. S. readers this year, 29 to Guild readers.

158 societies had an increase in the number of their readers.

92 Guilds had an increase in the number of their readers.

Mrs. Glenna Fear, Immanuel Church, Indianapolis, Indiana, has apparently done more reading of Reading Course books than

any other woman in our church this year—236 units are to her credit. Her society is one of those which reports 100% of its members reading. Congratulations to Mrs. Fear and the society of which she is a member. Miss Erma Koch, Christ Church, Bethlehem, Pa., and Mrs. Raymond Dupler, First Church, Toledo, Ohio, tie for second place, both having 136 units. The entire Dupler family has been reading—both Mr. and Mrs. Dupler and their two young daughters received awards this spring.

Miss Sarah Lark, Sunbury, Pa., is highest among Guild readers, with 130½ units. Miss Virginia Zimmer, Fairfield, Ohio, is second with 114 units and Miss Amanda Fruchte, Decatur, Indiana, third with 91½ units. These three were highest in their respective Synods.

662 Societies and 332 Guilds reported using their respective Program Packets.

617 Societies and 235 Guilds circulated the Stewardship Reading Packet.

596 Societies and 219 Guilds circulated the Christian Citizenship Reading Packet.

416 Societies conducted both Home and Foreign Mission Study in some form; 87 had Home Mission study only and 98 Foreign Mission study only. According to these figures, then, only 601 of the 774 societies made a study of Home or Foreign Missions this past year.

OUTLOOK OF MISSIONS—"A number of artful and entertaining devices for stepping up the subscription list have been used from time to time and may be used again, but in-

telligent people are most *reliably* reached by testimony from trustworthy readers." If it really is good, talk about it; if it is not, what changes would you prefer?

143 societies report a net increase in the number of subscriptions. We hope the other 631 societies will equal their record within the next few years, so that a Fiftieth Anniversary Shower of new subscriptions will not be merely a figment of the imagination but a reality. The number of new subscriptions is slowly creeping upward and the number of discontinuances is slowly slipping downward but at present they are still 102 apart—in the wrong direction. "In the magazine we see Bible facts and truths at work in the lives of men and women accomplishing things for God's Kingdom, effective in the lives of believers."

TREASURER—Total disbursements for Foreign Missions \$36,649.35
Total disbursements for Home Missions \$43,065.67

Total for Home and Foreign Missions \$79,715.02

Included in the disbursements for Home Missions is \$4,045.77 for the Missionary Home in Lancaster which is really a Foreign Missionary project since it is a home for missionaries on furlough from the Foreign Field. Of the \$5,301.69 special gifts for Home Missions most of the items are small special gifts to local communities or special projects not under the Board of Home Missions.

Christian Women in Action

THE first public meeting of the Women's Organizations of the merged Church was held in Grace Church, Fort Wayne, Indiana, Sunday, June 14th, at half after two o'clock. The meeting, arranged on invitation of the Executive Committee of General Synod, was held under the auspices of the Commission on Merger of the Women's Organizations, the program being based on the theme "Christian Women in Action." Miss Carrie M. Kerschner, Executive Secretary, Woman's Missionary Society, General Synod and Secretary of the Commission on Merger, introduced the presiding officer, Mrs. R. Mernitz, President of the Evangelical Women's Union and Chairman of the Commission on Merger. The Worship Service was in charge of Mrs. F. William Leich, President of the Woman's Missionary

Society of General Synod and Vice-Chairman of the Commission on Merger. Mrs. Elsa Reichenbach, Assistant Executive Secretary of the Evangelical Women's Union, offered prayer.

The Young Women's Chorus, Cross Reformed Church, Berne, Indiana, Mrs. Gaston Baihle, Miss Mary Jo Allen and Mrs. Doyal White, rendered suitable musical selections. A challenging address, printed elsewhere in this issue, was delivered by Mrs. Fred E. Luchs, Milwaukee, Wisconsin. Rev. George W. Richards, D.D., President of General Synod, was called upon for a greeting.

Mrs. Doyal White, President of the Woman's Missionary Society of Fort Wayne Classis, presided at the Social Tea which followed this significant meeting. Greetings brought by

officers of the General Synodical, Synodical, Classical and Local Societies were responded to by Mrs. Mernitz. Misses Limbert and Brown offered beautiful vocal selections. Mesdames Reemsnyder, Rupnow and Graeser,

wives of the local pastors received the more than three hundred guests while Mesdames Karn and Gumpper presided at the tea table. The meeting was a beautiful demonstration of "Christian Women in Action."

CARRIE M. KERSCHNER.

Our Gift to Tilda

From a letter sent to Mrs. F. Wm. Leich, for the Cabinet of the W. M. S. G. S. but unfortunately arriving after the close of the sessions

WHEN I returned to my desk from a visit to the Foreign Mission fields of our church, I was informed that the Woman's Missionary Society had remitted to our treasurer the sum of \$600 for our Tilda Hospital. The voluntary pledge which the Missionary Society took upon itself last year has thus been fully paid. May I take this opportunity of expressing to you and through you to the members of the Missionary Society the sincere thanks and appreciation of the Board of Foreign Missions for this splendid help.

It was one of the joys of my visit in India to see the progress of our medical work at Tilda. When I left India nine years ago the building plot for the hospital had not even been secured although negotiations were going on. Now, as I returned to the field for a brief period, I saw a Tilda, which in respect to personnel, equipment and service rendered, ranks among the foremost hospitals of the area. It is thrilling to note the hundreds of patients who gather in the hospital each morning for treatment and to note the large number who are making use of its facilities for longer periods of treatment and nursing care. It is almost unbelievable that all of this should have come about within the com-

paratively brief period of nine years. God has richly blessed the work begun in faith with inadequate facilities and has awakened friends and supporters for this work in a very wonderful way.

The gift of the Missionary Society is intended for the construction of a fence around the entire property. Our missionaries have long desired this fence in order that stray cattle and other undesirable elements might be kept at a distance. The improvement made possible by your gift is therefore greatly needed and will be deeply appreciated in the years ahead. To us as a Board and to our missionary families on the field it comes as a great encouragement since it is an earnest of the future interest which the women of the "R" branch of the Church will undoubtedly continue to take in all missionary problems, irrespective of the field in which they are found. Acts such as yours do more to unify our interests and our sympathies than years of talking would do.

With all good wishes, I am,

Sincerely yours,

F. A. GOETSCH,

Executive Secretary Board of Foreign Missions (E).

Just from the Press!

"THE END OF THE BEGINNING"

A Narrative of the Missionary Enterprise of the Reformed Church

By ARTHUR V. CASSELMAN, D.D.

Author of "The Winnebago Finds a Friend" and "Into All the World"

Written in popular style with many illustrations fresh from the field, this book has been selected as the Foreign Mission study text-book for the Woman's Missionary Society for the coming year. Get your copy now. Price 50 cents.

Christian Women Moving Forward for a Christ-Like World

Address at the Women's Mass Meeting on Sunday afternoon during the sessions of the General Synod

MRS. FRED E. LUCHS

A YOUNG MAN was walking with his friends through Samaria. About noon they reached the well which Jacob had given his sons. The young man was exhausted and weary with the journey so he sat down to rest, and his friends went on into the town to buy food. Soon a woman came up to draw water. The traveler was hot and thirsty. He asked her to give him a drink of water. But she knew her place. She was a Samaritan and Jews did not associate with Samaritans. So she said to him, "You, a Jew, ask a drink of me, a Samaritan?" She mentioned both her handicaps at once. She was a Samaritan and a woman. He ignored her suggestion of caste and directed the conversation toward the things of God. "You, if you realized your opportunity, would ask of me the living water—and never thirst again." But she was a woman and had never been talked to in such serious manner about things that really matter, so she misunderstood him. She was also a woman in that she was practical. She retorted, "You haven't anything with which to draw water." Then he said, "The water of which I speak will become in you a well springing up into eternal life." Pathetically, tragically, she answered, "Give me this water and I'll never have to come and draw and carry again." A typical modern woman, interested in labor-saving gadgets—but not in spiritual values with which to fill the time saved by the devices. He didn't argue or talk down to her. "Go and call your husband and come back." This young man was proving fascinatingly interesting. She tried the tactics of the coy, age-old flapper. "I haven't any husband." For the first time he was slightly annoyed with her, I think. He didn't object to slow comprehension or misunderstanding—but he did object to artifice and dishonesty. With his answer, "You're right. You've had five husbands and he with whom you're living now is not your husband. That is true," she found a clue to understanding this strange young man who talked with her as no other man had ever talked. "You're a prophet. Now tell me, the Jews say we should worship in Jerusalem and yet our ancestors worshipped in this mountain. Which is right?" That was much safer than talking with one

who saw through artificiality and deceit so easily. It was much to her advantage to avoid practical issues. And it is a real tribute to women that he gave her the only philosophical answer which is recorded as a saying of his: "God is a Spirit. And they that worship him must worship him in spirit and in reality." Just then his friends came up. They didn't say anything to him. But they were surprised and they said among themselves, "What is this? Why is he talking to her?"

I suppose they had a right to mutter so among themselves. She had shown all the characteristics of the kind of person men had grown to expect a woman to be. First she was on the defensive. Her first thought was Samaritan and woman. We may say that is due to the fact that women had always been considered as inferiors and as the chattel property of men. But explaining its cause does not make the characteristic any more attractive to other human beings. She was so interested in details that she could not see the great issues and purposes of life. Again we say, "Well, naturally, she had to draw and carry the water." Again, understanding the reason for her reaction does not make that reaction any more worthwhile or important to one who is dreaming dreams of a coming Kingdom of God on earth. Her interest in gadgets and a magic way out of difficulty would make any modern man say with exasperation, "Isn't that just like a woman?" No real person, man or woman, can stand the woman who is coy and always trying to make an impression even at the expense of truth. Then she was full of small talk. Talk that could pass as village gossip and something for small minds to ponder—but not talk to interest a great mind and soul.

She isn't a very inspiring person, is she? Yet Jesus spent his time and energy when he was too weary to walk on to town with his friends trying to help her find something of self-respect, truth, straight thinking and philosophy for her life. His friends had the accepted idea of women. *Why* is he wasting his time talking to her? What does this mean? But because Jesus saw in her and in the other women with whom he came into

contact real persons of worth and spiritual power, the position of women has been changed all over the world.

However, the changed position of women in the world has not always resulted in their becoming the kind of persons who could change the world. Christian women—what kind of people are they? In one part of the world old things were done away and all things made new. Women were individuals with rights just the same as men. Marriage and divorce were merely matters which either might negotiate at the office at any time without even telling the other of his intention. Well do I remember my first visit to a Moscow divorce court. The only flashily dressed woman I had seen in all Russia came in for a divorce. She had on a red beret, lipstick, rouge, red nail polish and a red suit—all the accessories which go with saying blatantly to all the world, "I'm an independent woman." She got her papers and then we noticed that a young man was with her. Our guide said, "This is unusual. Husbands do not ordinarily come with wives to get divorces." To our chagrin and amazement, he said in perfectly good English, "I'm not her husband. I'm the husband to be." We followed them across the hall. In less than ten minutes she had her divorce, was re-married and told that the former husband would be notified the next morning. We must make more of our freedom and rights than to seize the opportunity to get cheap baubles and thrills, to imitate the life of movies or become living cigarette and liquor ads if we are to be the makers of the new social order.

In Germany, we talked with Dr. Unger, head at that time of all women's work in her country. She said the woman's place was in the home. They were going to have no more neurotic, hysterical, educated women. When we asked how an uneducated woman could be a real companion to her husband she replied, "The husband will find his intellectual companionship at his clubs. The wife will take care of the cooking, the children and the church affairs of the family." Germany will have no more women in science, teaching or business. Women's clubs will no longer unite to improve the social or industrial conditions of that country. If you visit a Mexican hand-craft village you will find women who weave or make pottery and sit all day in the market place to sell their wares. They have creative work and homes, and contact with the world which comes to them—but their interests and possibilities are so limited. As I've seen

women in these three types of set-up I've thought how fortunate we are in America; and how seriously we should consider our contribution to women of the world. Women in the Scandinavian countries, England and the United States have achieved much that is worth protecting. We can protect it and develop it only as we are real persons.

That Samaritan woman was too characteristic of women of our time and class for comfort. What kind of persons do we want to be? Recently I read a book called *Heroines of Service*. In it were stories of Mary Lyon, Clara Barton, Frances Willard, Mary Antin, Madame Curie and Jane Addams. Perhaps the findings of Mary Parkman as she wrote the lives of these women is best summed up in the words of Anna Howard Shaw which she quotes: "Nothing bigger can come to a human being than to love a great Cause more than life itself, and to have the privilege throughout life of working for that cause." We have a Cause. We have the cause of making Christianity the living, vital, creating force in American life—and then in all the world. We haven't the desire left for personal gain, pettiness, gossip, excessive shopping, bridge, and other non-essentials if our lives are filled with doing a great work. I have a friend who is not a genius. She is a teacher in our college. She is an artist and a person. When the government wanted someone to direct the women's WPA project in our community they came to her. Her entire philosophy was summed up in her answer to their request. "I'll do it if we may make artistic, well-designed, needed products. I'll not help to produce junk!" Our state women said, "We'll pass your program but it will never get by the government at Washington." But it did. Her plan was so well-thought-out, so original, and later so well-executed that her products have been sent to Washington and her materials copied everywhere. She has now 900 women working in our city making beautiful hangings, dolls, toys, patch-work quilts, rugs of all kinds and woven materials to supply all the schools and other state-supported institutions. I learned recently that the dresses her artist assistants design and the women make are copied by the mothers and they take the patterns home to make dresses like them for their own children. They stay after work too, these wives and mothers, to learn how to make more of these beautiful things in order to beautify their own homes. Such a cause makes a

woman and such a woman makes a potential cause change the world.

Not long ago Dr. Palmer of Chicago talked about the things which influenced Peter's life. Among them he mentioned the influence of Dorcas. He suggested that after Peter had raised Dorcas he must have said to her, "These are a strange lot of women who are about you. Is this fair-haired girl here a descendant of Father Abraham?" And Dorcas probably said, "No, her father was a sailor from Gaul. But he is dead and she is a sweet girl and I was helping her find herself." And then perhaps Peter questioned: "And this rosy-cheeked, plump girl. She does not belong to the household of Jacob?" And Dorcas may have said, "No. She comes from England. You perhaps do not know where it is. Her sailor husband came from there. She is a fine girl. I was teaching her to sew so she could make things for herself and her small daughter." Peter's clannishness and provincial-mindedness could not last with the example and influence of such a woman. So it has ever been. There are big-souled and broad-minded women for whom the world has respect. *They* change the world. To talk as many speakers do at meetings of this kind about women changing the world is sheer nonsense. We can make a difference but only if we are willing to forget small things and dream the dreams and see the visions of a new world that is coming. Christian women are those who see with Jesus a coming Kingdom of God and who are willing with Him to pay the price of doing the part which one person can do to bring it about. Christian women are those who can see injustice, unequal distribution of wealth, discriminations made between groups and between men and women without letting it warp their souls and embitter their lives. Jesus was aware of all these conditions—He could denounce them with power and vehemence—but His total influence was constructive, positive, and creative. Christian women are those who live the spirit of the sermon on the mount in homes, in offices, in schools—whose lives are true, honest, loving and creative.

Now, what kind of world do these Christian women want? First of all, I suppose, they want a world of peace. Too long the angel's song of Peace on Earth has been only a mockery. Einstein is right when he says that world peace should be the chief concern of every individual of modern times. Can women do anything about it? A well-known psycholo-

gist says that women can have peace in the world just as soon as they quit worshipping brass buttons. There is considerable truth in that. There is also much possibility in organization and education for peace. It is said that the possibility of war in England during the recent difficulty in Ethiopia was made impractical for the government by the peace plebiscite which was voted by all the common people of the country showing overwhelmingly that they would not support another war. The Women's League for Peace and Freedom, the Women's League Against War and Fascism have made themselves felt all over the western world. The World Fellowship for Peace has influenced decisions everywhere. Christian women can find plenty of places for action in connection with this one goal for the coming Kingdom.

What about starvation in a land of plenty? Could Jesus still tell the story of the rich man and Lazarus? Have we still the kind of injustice which Amos decried when he went into the cities of his time? Can Christian women do anything about it? We can if we face the thing realistically. Not long ago Mr. Franklin, who was working in the share-cropper region with Sherwood Eddy, went to the home of a wealthy woman in the state. She knew that he was a Missionary, so she opened her door to him with gracious hospitality and enthusiasm. When he said that he was interested in improving conditions for the share-croppers in her own county she immediately closed her home to him—and no doubt called him a "red". Jesus might tell parables in America today about motes and beams. We can sympathize with those who are far away—and refuse to do anything for those whose lives are starving physically and spiritually in our own communities. Do you remember the Russian princess who let her chauffeur freeze to death while waiting for her in the carriage—and she was weeping at the suffering depicted upon the stage of the theatre? If we face this situation realistically what can we do about it?

The conference of the associated country women of the world which met in Washington last week, it seems to me, pointed out one very important thing which can be done. They emphasized over and over again the need for co-operation. Kagawa's visit to this country has given all of us a new enthusiasm for the Christian values to be derived from co-operative living. Just this month a college classmate of mine sent me the first copy

of a magazine which she is editing to help women in their co-operative organization in her state to obtain the things which women know are necessary if men, women and children are to live abundantly. Many of the young men studying for the ministry are finding in cooperatives a better place for earnest, practical Christian living just now than in the ministry. It is not primarily a matter of dollars and cents—but a matter of living together and sharing—it is a way of life. Through co-operative groups we may have for all of us the physical necessities which contribute so much to the abundant life.

We want a world, too, in which injustice is impossible. In which exploitation of man by his fellow-man is impossible. In which political freedom and social equality are assured. In which decisions which affect all the people will not be made by individuals or minorities, but by the best judgment of all of us. "*It Can't Happen Here*" startles us. It *can* happen here. There are enough tendencies toward fascism and a terrifying dictatorship in our country to frighten even the most optimistic of us. So long as such incidents as the Tampa, Florida, killing for political views, the Michigan Black Deaths, and lynchings are possible in our country, just so long are we in serious danger of losing every semblance of democracy and with it Jesus' goal of world brotherhood. If we take our religion seriously we cannot stand by quietly and see these things happening without protest. We, as Christian women, can let our legislators know how we feel about measures such as teachers' oaths, the declaring unconstitutional of minimum wage laws, the unwillingness to put through some kind of uniform child-labor laws. The president of the Wisconsin Women's Clubs said to us some time ago that the women of the state could have whatever legislation they wanted in the state—if they would co-operate and stand together to get it. By use of pressure groups, organized clubs, and united influence, one legislator told her they could force the state to accede to their demands. We were thrilled. Then we learned some of the things for which her particular club was standing and some questions came into our minds. Power is both good and dangerous. We need all of our religion and balanced thinking and joint intelligence not to use this weapon foolishly.

We want a world in which there shall be no underprivileged and discriminated-against groups. Entire sections of our population

even in these United States have no possible hope of sending any of their sons or daughters to college, of having sufficient hospital care, of having comfortably furnished homes—homes with electricity, plumbing or furnace heat, of having a balanced diet and proper food for all the family, of dressing respectably and with some degree of taste and comfort. Individual cases can be cited where a family finds itself in just this condition due to its own shiftlessness—but not whole race or labor groups. Our Church is trying to do something about this situation among the itinerant workers of the South and West. The conditions under which those groups of workers and their families live are appalling. There is all that comes with poverty plus the loss of the social pressure of constant neighbors whose opinions color your life. I remember reading a story recently of a child of one of the itinerant workers who looked longingly at the park in the town where his family was stationed. He understood that the park was for the use of the American children—the sign said so—but he had no idea that he was an American! Slums, itinerant worker camps with no decent living facilities, crowded tenement districts—these are the breeding places of crime. And the life of these sections touches and contaminates all of the life of our nation.

So Christian women look for a world in which peace is assured. They strive for a world in which economic abundance shall be distributed to all—a world in which starvation in the midst of plenty will be a foolish anachronism. They plan for a world in which social justice will be the inalienable right of every individual and group. They dream of a world in which the brotherhood of man and honest respect for every personality will be eternally secured.

How can we achieve these goals? If you know the lives of Jesus, St. Francis of Assisi, Gandhi, Kagawa, Schweitzer—you know that great influence does not come by spectacular personality, big business methods, or high-powered salesmanship. It comes through means with which we in this day and age are not too familiar. I've been deeply impressed with a statement of a missionary working among the Hurons in the seventeenth century. He said: "Here deep learning is not needed to win these poor savages, but a profound humility, an unconquerable patience, and an apostolic charity." I wonder if that isn't the way that Christian women are going to

help in the bringing in of this Christ-like world—this coming kingdom of God? Some may feel that that is not action. They have not known the power of non-violence, of charity, of humility, of love. We can encourage education of ourselves and others. As I visited a splendid farm home of Denmark and asked why they could have such high standards of living I learned that it was due to cooperatives. When I went to the source of that matter I learned that the cooperatives grew out of the folk schools of the country which were established by Bishop Gruntvig back in the last century. Bishop Gruntvig was a poet and a teacher. He felt the needs of his people. For them he established schools to meet during the winter months when farmers could come. He taught them history, music, folk dances, the songs and poetry of their country and other cultural necessities to add to the abundance of their lives. They left the schools with books, enthusiasm, and filled with desire to share the fullness of life which they had found. So they established more schools. Today they have the highest standards of living of any farm people anywhere in the world outside the Scandinavian peninsula. From just such simple beginnings—great movements grow which change nations. We can educate ourselves. At a convention some time back I met a delightful woman who told me that she had acquired a name for being an intellectual among her social set. She laughed and said, "And I'm not at all." Her explanation of her reputation amused me. She said, "I belong to the Missionary Society and read all the books. Whenever a discussion of foreign affairs or conditions comes up I have something to contribute. Frequently it is a point of view either not given by the secular press or garbled by it." She is a more intelligent member of her group, her community, her church because of this program of adult education. I know a young man who is doing a creative piece of work in the ministry instead of screwing nuts in a factory only because his Sunday school teacher insisted that he finish his education. In the last issue of the *Progressive Education* there is an interesting article and a more interesting graph which tells the story of education and relief for youth. There is one figure for those with one or more years of college. There are 15 figures for those who have had one or more years of high school work. There are 18½ figures to represent those who have had one or more years of elementary education! We stress education not because of the economic

value, not alone because of the difference it makes in personality—but because in a world which has learned to supply its physical needs with machinery—man's mind and creative force must be directed toward the creation of what Dr. Baker calls the imperishables. Those values which are not material but which make for nobler, better living. It is said that a certain man went to Mr. Edison shortly before his death and said to him, "Mr. Edison, in what lines will the research of the next fifty years be carried on?" And Mr. Edison is reported to have answered: "Along spiritual lines. We have things but men are not happier. We must learn to create the things of the soul." So we can use our influence for education. Not to lose the "frills" of art and music from our schools. In times like these, we need music, art, literature, far more than stenography and salesmanship!

We can cooperate and work through the established channels to achieve many of the goals of the New World. There is no possible reason to have twenty peace committees in the twenty churches of the town making a program occasionally for those who always attend church. They know that world peace is part of the Christian philosophy. Why not all groups interested in peace work together to convince the entire community that the most futile waste of our modern society is our preparedness programs? Most Church women are over-organized. We do not need more organization but more intelligent and prayerful action through the already established organizations. No woman who rushes from committee to committee and from meeting to meeting incessantly can hope to change lives or worlds. I remember vividly the least effective minister's wife I've ever known who prefaced every conversation with a nervous exclamation, "I'm so exhausted. I've attended twenty-five meetings of one kind or another this week." Christian women need all the poise, charity, understanding and reflective philosophy of which their best lives are capable. We dare not dissipate our energies and thinking with much ado about nothing. Mrs. Roosevelt in talking to a group of women recently said, "The future must bring a more cooperative world. We must think more of each other, must think in broader terms. We must lead in the working out of a new civilization." Only as we cooperate in achieving church and community ends can we hope to be a part of that more cooperative world of the future.

Finally, it seems to me we can stand by our convictions. If you think that is easy, try standing for world peace in some of our militaristic communities! Or attempt to be sympathetic with the strugglers for better working conditions in a wealthy industrial city. Everybody in the city of Milwaukee probably knows something of the man who owns the *News*. The name *Hearst* has grown to have significance in America. Yet few people are sympathetic toward the strikers on the *News* who are protesting against not being permitted to organize. We need to remember that great steps upward have always been championed—first by individuals and then by small minorities. Our proudest ancestors, the Pilgrims, were persecuted “queer” folk. Jesus was hanged in disgrace between thieves.

It is not easy. But it is challenging. With Christ-likeness inculcated in our lives we can keep constructive, creative, positive and strong in our faith.

The Christ-like world will have peace, abundance for all, justice, love and brotherhood. We will educate, cooperate, and live for our Christian convictions. Women who can do the things which our two groups have done here—take on new forms, love new groups, live in peace and harmony during trying times—*can* build a new world. The spirit of these meetings has been such as to kindle anew one’s faith in Church women. May the confidence of Jesus, who saw in even a Samaritan woman a potential personality of power, a co-worker in developing His kingdom upon earth, guide us into the Christ-like world of the new day.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

East Pennsylvania Classis—Mrs. A. S. Leiby, 625 Centre St., Easton Pa. Mrs. Frank W. Teske, 1017 Lehigh St., Easton, Pa.

Lancaster Classis—Miss Minnie Basom, 501 Summit Ave., Westville, N. J.

Lebanon Classis—Mrs. Henry V. Mohn, 39 New Holland Ave., Shillington, Pa.

OHIO SYNOD

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Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

WHEN you receive this copy of THE OUTLOOK it will be time to order Program Packets. The programs for the Woman's Missionary Society are based on "Sharing Our Possessions"; for September, "The Church Sharing Through Its Agencies—the Boards". The Packet contains much interesting material and many suggestions for the monthly meetings. Price, 75c. Girls' Missionary Guild programs also are based on the theme "Sharing". In September, "Sharing Through the Thank Offering", will be considered. Helpful programs have been compiled by the Misses Helen Nott and Dorothy Keeler, of Milwaukee, Wisconsin. The Packet will appear in a form different from the one used the past two years but in content will be equally as challenging. Price, 40c. The Mission Band Packet will contain helps and suggestions for use of workers with children. Price, 50c.

The new Reading List for Boys and Girls is off the press. Workers with all groups should be provided early in the educational year with all necessary equipment. Order now; begin your planning early enough to insure well prepared and splendidly executed programs for September and October.

Promote the sale of Peace Stamps during the month of October. 1c each.

Order all of the above material from the Depositories. Societies residing in the area

In Memoriam*

We mourn with the members of the Woman's Missionary Society of Freeland, Pa., the death of their beloved President, Mrs. James J. Brobst, a familiar figure at gatherings of those concerned with the extension of the Kingdom. As one whose heart burned for the cause of sharing the Good News, she was long a subscriber and always a reader of the OUTLOOK OF MISSIONS. Her consecrated spirit and untiring service will be a challenge to those with whom she lived and worked.

**This month we begin a new corner in THE OUTLOOK—one which will note from month to month the passing of outstanding workers in local societies (when notice is sent to the W. M. S. Editor.)*

of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Sendai, Japan.

Greetings to all the Guild Girls from Japan:

From the minute our boat docked at Yokohama we felt welcome in Japan. Friends had come to meet us, help us through customs and take us to Sendai. Upon arriving in Sendai, we were greeted heartily at the train by the missionaries, members of the Japanese faculty and many students—a typical Sendai welcome, we were told.

Arrangements had been made to show us as much of the missionary work as possible. One of the first things we did was to attend the chapel service at Miyagi College after which the entire student body gave us a warm welcome. Miss Funi Tsimoda, a student in the English department, in her sweet and charming manner, spoke the following words of greeting to us:

"Representing the students, I wish to say a few words of welcome to you, Miss Heinmiller, Miss Schilling and Miss Ziegler.

"We are all very glad that you have come all the long way across the Pacific to visit our school. We are especially happy to have you here with us at our chapel this morning. We thank you from the bottom of our hearts for your constant care and support for our school all through the past years. Through your help alone it has been made possible that our school has been steadily growing inwardly as well as outwardly for the last fifty years. We shall certainly be disappointed if you should not be with us at the time of the anniversary. But I'm sure we shall have a grand time this fall celebrating the anniversary and remembering all your kindness.

"And I should say you are very fortunate to have come here at this beautiful spring-time. We hope that you will stay here in Sendai as long as possible and make yourself at home with us students.

"Again we thank you for your visit and welcome you to come right among us all."

Dr. C. D. Kriete, president of Miyagi, also gave words of greeting after which Miss Ziegler, Miss Schilling and I were each presented with a gift from the students and faculty.

The remainder of the morning was spent in visiting classes in English, Music and Home Economics. The cooking class prepared some Japanese food for us. Yes, I tasted everything and liked most of it.

One afternoon Mrs. Kriete had some of the Miyagi alumni in for tea so that we might meet them. Some of these girls were very much interested in our Girls' Missionary Guild and asked many questions about the organization and the work that you do.

As I meet these girls I realize more than ever that Christian young people everywhere, whether in Japan or America, are sharing in the great task of building a new world. Although there may be some differences, fundamentally our problems and opportunities are very similar.

During this week we have been appreciating the great privilege of attending the services and activities of the Fiftieth Anniversary of North Japan College. We have observed the achievements made through this period of years and note with deep gratitude the effective work of Dr. and Mrs. D. B. Schneder, who are retiring from active service at this time.

Cordially yours,
RUTH HEINMILLER.

We welcome the following new organizations:

GIRLS' MISSIONARY GUILDS

Eastern Synod—

St. Luke's Church, Ferndale, Pa., organized by Mrs. Edward Schlingman with 8 charter members. President, Ruth Mood, Ottsville, Pa.

Pittsburgh Synod—

Christ Church, Pittsburgh, Pa., organized by Mrs. E. J. Lewis, Natalie Waugaman, Howard St., Wilkinsburg, Pa., President.

MISSION BAND

Pittsburgh Synod—

Yukon, Pa., organized by Mrs. J. H. Vanduyke with 25 charter members. President, William Auler, Yukon, Pa.

(Continued from Page 212)

munists moved, fighting and being fought. Through Kweichow, a province vast and poor; into Yunnan, as big as Italy, and wild and strong with mountain men. No Appian way, no motor roads, no security; only trails, mountain passes, unsuspecting villages, hurried marches, moving on.

On April 12th, the anniversary of his Lord's arising, though Bosshart probably did not know the calendar date, this man of more than 18 months' captivity, was left to go away from the captors. Twenty-six western miles away from the capital of Yunnan province, the leader of the hosts of the Communists came to him to ask about his health. Under a tree, to hide away from enemy planes, this enemy leader gave his captive some money then, and told him to go down to the city in the morning. . . . And this Communist leader said to him, "We have found that your country is not an imperialistic country, nor has Switzerland any unequal treaties with China, so we have decided to release you." The letter which the Yunnan fellow missionaries wrote about him when he came to their midst was that he was suffering from pain in the chest, from coughing and from swollen feet. . . .

The testimony of this Christian's living among them which the Communists gave as they released him was, "We have changed our attitude toward foreigners and have decided to discriminate in the future. . . ."

This foreign missionary from Switzerland lived 18 months in their midst, and endured as they endured. It was said of him that on every chance he never ceased to witness to the empowering Faith of his belief in and love for the one inter-, and un-national Lord, Jesus Christ. . . .

End of this chronicle concerning the Acts of these two China Inland witnesses for Christ. Shenchow, Hunan.

*Statements here about Bosshart are taken from Rev. Mr. Porteous' letter, which has just reached us. Ours was the Hunan home into which Rev. Mr. Hayman was brought immediately upon his release, and Mr. Porteous was the Yunnan missionary who met Bosshart as he was being carried into the town with soldier escort. . . .

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Worship Service for the Church School

Prepared by CHARLES M. LEGALLEY

THEME—MODERN APOSTLES

Call to Worship:—Let the heavens be glad, and let the earth rejoice:
and let them say among the nations, the Lord reigneth.

1 Chronicles 16: 31

Hymn:—"O Zion, Haste. Thy Mission High Fulfilling".

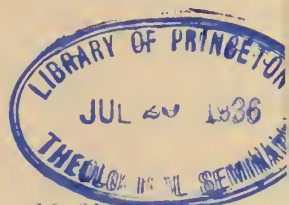
Scripture Presentation:—The fifth book of the New Testament, the Acts of the Apostles, may be thought of as the prologue to a never-ending narrative, new chapters of which are being lived every day by modern apostles of Jesus Christ. Our scripture lesson taken from this prologue gives us incidents in the lives of certain of the first century apostles. It is of particular interest because of a parallel incident in modern China of which we shall hear this morning. (Read Acts 5: 17-35, 38-42.)

Leader:—In the section of Central China where the missionary representatives of our denomination are at work there are also representatives of the China Inland Mission, a non-denominational group. In October, 1934, two evangelists from this mission, an Englishman named Hayman and a Swiss named Bosshart, were taken prisoner and held for ransom by a group of Red agitators. A story of this incident written in the style of the New Testament by Mrs. Grace Walborn Snyder, our missionary at work in Shenchow, China, is suggestive of a striking parallel between the lives of the New Testament apostles and those of some in the present day. (Mrs. Snyder's article "Acts A. D. 1935-1936" should be read by a person well-qualified.—See page 212 in this issue.—A previous article—p. 280, THE OUTLOOK OF MISSIONS, October, 1935—may be used as an introduction. Cuts may be made in the material in so far as the continuity is not affected.)

Prayer:—

Hymn Presentation:—The courage of such modern representatives of the Church should be a ringing challenge to each of us. The words of our closing hymn catch the spirit of this challenge. The third stanza points out those foes from whom we need strength for deliverance. (Read stanza 3.) May we join in singing the hymn, "March on, O Soul, with strength."

Benediction.





Summer Missionary Conferences

THEMES FOR 1936

FOREIGN MISSIONS: The New Church Facing New World Horizons.

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The themes for this year's study offer a survey of the entire missionary enterprise of the united Church.

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| Hood College, Frederick, Md..... | July 18 to July 24 |
| Ursinus College, Collegeville, Pa..... | July 25 to July 31 |
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